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THE LAND

OF

THE FIVE RIVERS

AND

SINDH.

Sketches Historical and Descriptive,

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DAVID ROSS, C.I.E., F.R.G.S.



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"THE LAND OF THE FIVE RIVERS AND SINDEL"

"This work gives strength to the remark that ignorance about the outlines of Indian history and geo-

"This work gives strength to the remark that ignorance about the outlines of Indian history and geography will soon become inexcusable. Mr. Ross has produced something between a guide-book and a history of a large province, very useful in its way, giving the usual information about fama and flora, population, products, climate, and atmospheric phenomena. The chief merit of such a book lies in its curious bits of information about odd customs, and concise descriptions of striking scenes."—Saturday Review.

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"This is a carefully complete guide-book and grazetteer. There is a clear sketch-map, and a good index. Mr. Ross has done his best to put together plenty of facts, and, as far as may he, conflict method and accurate."—Pull Mall Grazette.

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"The Lond of the First Risser, though never intended, we should think, for a school book, might be used as one, with the best results. It is to be hoped that the Punjab University and the Provincial Department of Public Instruction will not fail to see what an excellent text-book for our schools and colleges Mr. Ross has unwittingly provided. The work is as might have been expected from the character of its author, eminently practical, both in design and in execution. Mr. Ross cachews all attempt at fine writing, and rigorously excludes padding of all softs. The saltent points in the history of each place are skillfully selzed and briefly noticed; and the account of the local archeology is, as a rule, particularly full. Nor does Mr. Ross confine himself to gazetteering. On the contrary, he makes of his railway stations pegs on which to hang all sorts of interesting discursions and digressions. It is not only to tourists that we recommend it. We venture to say that there is not a person in the Punjab who will not find in it much worth knowing that he does not know?—Cisil and Miskary Gestits.

"Upon the historical part of his subject Mr. Ross dwells most lovingly, and scattered throughout the chorocraphical heads which are its only divisions, there seems to be enough material, were it chronologically arranged, for an epitone of the history of the Punjab and Sindh. Even as they are the sketches read very well, and give a vivid interest to what now seem very ordinary places indeed. Mr. Ross gives descriptive and historical sketches of, we might say, hundreds of places of which no one but residents in the neighbourhood and the district officials can have heard of, and which would be unnoticed, or considered merely as ordinary villages, by the railway passengers, but which have nevertheless played their part in the history of India. And the more general sketches, such as that of Sindh, and the eleven changes of dynasty it has seen, and its ancient capitals, and of the principal cit

socially, and topographically, and has apparently spared no pains to be both full and accurate."-Madras

Mail.

"Those who, landing at Kurrachee, and continuing their journey either on duty or pleasure to Quetta, the Punjab, or the hill sanitaria of the Himalayas, should not neglect to furnish themselves with copies. The book contains in an entertaining and readable form, well designed to relieve the tedium with copies. with copies The book contains in an entertaining and readable form, well designed to relieve the tedium of a prolonged railway journey, an enormous number of facts concerning the history from the earliest periods to the present time, of the people among whose lands the journey lies, the derivations and meanings of names, the areas of districts, states and countries, the number of the population, the general appearance of the landscape, the physical features, the average climate and temperature, the productions of the soil, trees, animals, and birds, together with the languages, dress, arts and manufactures, manners and customs of the people, &c.; nothing, indeed, has been forgotten, nor has anything which the ordinary traveller can possibly want to know been left out, while the volume, which is of moderate dimensions, has not been expanded to a size which would interfere with its portability and consequent usefulness to travellers. The book as a whole, may be welcomed as an addition to the literature of the Punjab and Sindh."—Times of India.

"The other day, a singularly important work on Military transport was reviewed in these columns.

"The other day, a singularly important work on Military transport was reviewed in these columns, and now we have before us a book of a very different character by the same writer. Widely different, however, as the two works undoubtedly are, in subject and treatment, they present certain points of resomblance. What gave to the former its distinctive character was the wide and practical knowledge which Mr. Ross has gained during the long period of his connection with Indian Railways. And it is precisely the knowledge of Indian places and persons, so gained, that has enabled him to produce one of the best books of Indian sketches that has yet been published. A more entertaining handbook of travel could not be desired. The equipment of the work leaves no loophole for criticism."—Sind Gazette.

"We have read Mr. Ross's book, with very great pleasure. To a tourist it is simply invaluable; and to the general reader it is neither uninteresting nor uninstructive. The style is unpretentions but clegant, and the get up is excellent. The information brought together in this book of about three hundred pages, is rich and various, and Mr. Ross deserves great credit for his ledustry and research. We have in his book, notices of the Vedas, the Ramayana, the Mahabharata, of Buddhism, of the Sikh religion, of many of the stirring events of Indian history, and especially of the mutiny, interspersed with legend, anecdotes, and charming descriptions of scenery."—Sindh Times.

"This work gives a short and concise description of nearly every town on the Sindh, Punjab, Indias Valley and Punjab Northern Railways, in many cases referring to towns off the lines: besides this

charming descriptions of scenery."—Stack Times.

"This work gives a short and concise description of nearly every town on the Sindh, Punjab, Indias Valley and Punjab Northern Railways, in many cases referring to towns off the lines: besides this information, it gives in minute detail the routes to Kashmere, and the principal sanataria of the Punjab; all of which must of necessity make the book very valuable and indispensable to pleasure-seekers and sportsmen in India, as well as to visitors from Europe and other parts of the globe. Mr. Ross does not only describe the fowns but also the rivers, the people, the animals and the productions most graphically. The book should find a place in every library, as well as that of every college and school. We feel confident that, were a cheap edition published solely for the use of schools, every school in the Punjab would introduce it as a text book of Geography."—The Punjab Times.

"Mr. Ross's constant journeys to and fro gave him opportunities which he has certainly not let slip. He has with unwearied industry, gathered in one volume a mass of most varied information. We are certain it will be read with interest by residents in the country. If we mistake not, it will be read by the educated natives of the land. To them it will be a revelation; for, as a rule, they are more indifferent than any Englishman with respect to their own country and its story. Its teeming pages attest the industry and research and patience of one of the first of our Indian Railway authors. The book taken as a whole is exceedingly readable."—Delhi Gazette.

"Mr. David Ross, has published a very interesting book, in which copious and interesting references onth novel and instructive, are made to the manners, customs and peculiarities of this part of India. English readers will glean more information from the three hundred and four well printed pages of this book regarding the l'unjab than they will secure from an entire collection of Travellers' Experiences, Some of the seemes are most graphicall

Service Gazette.

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The author bagies with Sindh and ends with the Punjab, We can hardly hope to give an idea of the contents of the work by extracts by way of specimens. Everything it contains is instructive and valuable. The writer has evidently taken great pains in collecting information regarding every place of historical and antiquarian interest. To the future historian of India Mr. Ross's book will be an invaluable repertory of facts and incidents. The book abounds with such facts and anecdotes, which makes it very interesting facts and incidents. The reading."-Hindoo Patriot.

reading."—Hindoo Patriot.

"This is a valuable book: valuable in more senses than one. The work is written in a most attractive form, and not padded with a quantity of useless material, that wearies without instructing the student. Objects of antiquity are judiciously introduced, together with historical and descriptive sketches. Written with a view to be of use, and afford instruction to those who may have to travel through the Punjab and Sindh, this work will be found invaluable in traversing these portions of our Indian Empire."—Beason.

"A good book of travels which gives, with accuracy, all the more important information regarding the places through which one passes on his journey, must be regarded as a valuable acquisition to one's library. We are inclined to think that Mr. David Ross's "Land of the Five Rivers and Sindh" is such a book, and every one intending to travel in the Punjab, especially by rail, should have a copy of it with him. Mr. Ross is well known in the Punjab as the popular Tradic Manager of the Sindh, Punjab and Delhi Railway. He has lately taken to literary pursuits, and the manner in which he has executed the work shows that, in the midst of all the various and responsible duties of his office, he has not neglected a study of the history and tradition of the people among whom his lot has been cast for a time at least. It is a new thing to find an Indian of the people among whom his lot has been cast for a time at least. It is a new thing to find an Indian railway official trying to win laurels in the field of literature, and we welcome this attempt on the part of Mr. Ross, who no doubt owes a great deal of his success to a more intimate acquaintance with the natives and their history than most railway, or, for the matter of that, even administrative officials seem to

and their history than most railway, or, for the matter of that, even administrative omeias seem to possess."—Tribing.

"The book will be useful and instructive not only to travellers but to all students of history and geography, to scientific inquirers, to administrators, and to mercantile men."—Indian Nation.

"The work is devoted chiefly to the Punjab, its products and manufactures, of which a very full account is given; while the history of the Sikhs is treated at still greater length. We are told how the sect came into existence, how it gradually developed into a military organisation of no mean order, and how the Sikhs withstood the British troops on the battle fields of Mudki, Sobraon, Chillianwalla, Gujrat and Ferozeshah. It is not a mere route book, as one might be led to suppose from the preface, but rather an admirably drawn up historical summary coupled with details which though eschewed by the historian, properly so called, are not out of place in a work which is intended for the traveller and the antiquarian no less than for the general reader."—Rohn-Noon.

"Mr. Ross, during his long residence in this part of India and the constant journeys he has had to make in connection with his official duties, has familiarised himself with the chief places of interest in the province. His work is very interesting. It contains, interspersed among the ordinary descriptive details, many interesting notices of customs and national characteristics which will be new, even to people well acquainted with the localities treated of."—Journal of the Anjuntan-i-Punjab.

"Mr. Ross's modesty in calling his 304 pages of good sound solid reading, "sketches" is almost resented by the reader as his eye passes over the pages. In fact, the preface throughout is inordinately unostentations and unpretending, and on its perusal no one would dream of the extent of useful and entertaining matter which the volume contains. We have had books about the Punjab and about Sindh, too, in "tall" writing with prefaces which generally sensely

tious and unpretending, and on its perusal no one would dream of the extent of useful and entertaining matter which the volume contains. We have had books about the Punjab and about Sindh, too, in "tall" writing with prefaces which generally smark of self-handation, but here is a compendium of almost everything one wants to know about the provinces in question condensed into a focus, as it were, and written in good plain terse English. This book is the result of amazing industry and for the labor and pains which Mr. Ross has taken to bring together and arrange the mass of information with which he had to deal, he deserves the gratitude of those who felt the want of a work of reference in regard to the provinces under review."—Himaloga Chronicle.

"Mr. Ross's book is not only interesting to travellers and the general reader, but is admirably suited for students, and should be selected as a text book for the Punjab College Examinations. We moreover consider that the Government should translate this work into the different vernacular languages. The author must have taken infinite trouble in gathering the information contained in this work, which is so comprehensive in all that relates to the archaelogy, ethnology, history, tradition, folk-lore, topography, flora, fauna, population and products of the Punjab and Sindh."—Punjabi Akhbar.

"Any addition to the bibliography of the Punjab is always welcome, but we have always regarded Sindh as a very uninteresting country, devoid of scenery and vegetation; very saline in character, and flat and alluvial in its physical aspects, and in no way remarkable for its flora or fauna. Its history was almost unknown to us, and we were not ardent in learning it. Like the monsoons we avoided Sindh. Recently, however, we have been privileged to read Mr. Ross's work "The Land of the Five Rivers and Sindh," and we are converted. We have to thank the author for much amusement and instruction. The book is an imposing superstructure of 304 pages, and is full of interest and reliable info A17148.

MILITARY TRANSPORT BY INDIAN RAILWAYS."

"Mr. Ross's account of the movement of troops during the Afghan War ought to be interesting to any military man, and can only be appreciated by reading the book at length. We recommend his book to all officers interested in military railway transport."—Royal Engineer's Journal.

"Mr. Ross's book is full of valuable information."—Royal Teographical Society's Journal.

"Mr. Ross's book is a welcome contribution to the literature, which deals with one of the most difficult branches of Military Administration."—Journal of the Royal United Service Institution.

"Mr. Ross, whose historical and descriptive sketches of the Land of the Five Rivers and Sindh made such a favourable impression on the reading public when they recently appeared, has now turned his attention to the transport of troops by railway during war. On that subject no one is more competent to speak, seeing that as manager of the Sindh, Punjab and Delhi Railway he superintended the arrangements for the despatch of troops of all arms, as well as stores, during the late war with Afghanistan. The whole subject is gone into thoroughly, and yet it is treated in a brief, business-like way, not a word being wasted. It is illustrated with diagrams, there is a map of the frontier, and the work is dedicated, with His Excellency's permission, to Sir Donald Stewart, the Commander-in-Chief in India."—The Broad Arrow.

An important work on the Defence of the North Western Frontier of India. In this volume Mr. Ross has embodied the results of his experience and investigations with regard to the transport of troops by rail in India; and since few men have such a wide experience, and none have studied the subject with more patience, his book cannot fail to be extremely valuable."—Inversess Courrer.

"There are probably few persons connected with our railways who can speak with such authority on the subject of the conveyance of troops and munitions of war as Mr. Ross, for he has had exceptional opportunities of acquiring practical knowledge, owing to the recent campaign

operations there were conveyed, 538,364 troops and camp followers; 114,150 horses, mules and ponies; 15,477 bullocks; 8,645 camels; 479 guns and artillery and Engineers' carriages; 148,889 tons of military stores, and 23,000 tons of military is to the frontier railway. The stores are only those conveyed under Government warrants, and do not, therefore, include the immense quantity carried for traders who supplied the army. "Each separate despatch of troops is reckoned as a fresh departure." The value of the experience gained by Mr. Ross can hardly be over-estimated, and he has done good service to the railway world generally by showing in detail the best manner of conducting such traffic. Very valuable tables and diagrams accompany the work, which, although written principally with a view to movements in India, may be studied with considerable profit by all who desire to make themselves masters of the art of traffic management. Railway men especially should bear in mind that they can never know too much of their work, and as doubtless on the railways in this country are being trained the future managers of Indian Railways, they cannot do better than study the practical treatise of Mr. Ross, and thoughtfully consider the various admirable suggestions he has made."—Railway Express.

"Mr. Ross has rendered most valuable service to the army in India in general by the publication of his notes on Indian Military Transport by rail. We would strongly recommend the perusal of Mr. Ross's book to every staff officer, and to every one who desires to have a more than superfield acquaintance with one of the most important branches of military science. If any man is qualified to write on this subject, it is surely Mr. Ross, and the stamp of practical experience rings in every line of his notes."—Pioneev.

"It is not often that a evillan makes a contribution to military literature which repays the attention of military readers, but in Mr. Ross's Military Transport we have a band-book which is really a very valuable addition to

point alone. Mr. Ross has contributed his share towards success in the inevitable struggle of the future—a struggle in which, perhaps, the advantage of railway communication with our base may prove the trump card which wins the game."—Journal of the United Service Institution of India.

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"Mr. Ross's hook from beginning to end is interesting and instructive to all military men, and it must prove we imagine, a valuable work to all railway officials on every line in India."—Humbay Gazette.

must prove, we imagine, a valuable work to all railway officials on every line in India."—Hombay Guzette.

"The permission of the Commander-in-Chief in India that the book should be dedicated to him, shows that officer's opinion of its value. Mr. Ross has produced a most valuable work, and it is to be hoped that the results of the experience acquired in the late campaigns which he has recorded will not be disregarded in the Military Department. The book ought to be in the hands of every Commanding and Staff Officer."—Englishman.

"Mr. Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the commanding and Staff of the Ross has indeed assembled to the commanding and Staff of the commanding and Staff of the commanding and Staff of the commanding assembled to the commanding and Staff of the commanding assembled to the commanding and staff of the commanding assembled to the commanding assembled to the commanding and staff of the commanding assembled to the commanding assembled t

"Mr. Ross has, indeed, succeeded in bringing out a book on a very important subject, which cannot fail to be of permanent value to every military officer in India, of whatever rank he may happen to be. It is also worthy the attention of every railway official who has anything to do with working the traffic of an Indian railway."—Times of India.

"It should be carefully studied by every officer of the army in India."—Indian Daily News.

"In this book Mr. Ross deals at greater length with the subject of Military Transport in a highly interesting manner."—Madras Mail.

"Mr. David Ross's Military Transport by Indian Railways, is something more than a mere service handbook. There is one specially valuable feature in the work, and that is the writer's advocacy of a system of troop time tables for all the main lines of the country. It is a thoughtful contribution to a subject which has as yet attracted little attention, but which, in these days of scientific warfare, will soon have to be

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"It ought to be studied earchily by all commanding officers."—Delks Guestle.

"It navid Ross has written an excellent book on the Military Transport of Troops by Indian Railways, which is replete with very useful and valuable information on all points connected with an abnormal movement of troops in continuous batches. His experience of troop movements during the pressure which came with the late Afghan expedition has enabled him to furnish most precise and practical information, which officers in high command would do well to study. The book is furnished with lithographed plates, illustrating the latest improvements in Ambulance, Horse and Baggare Trucks. The graphic skeleton Time Tables at the end of the book would enable any Transc Official of experience to arrange for a maximum despatch of troops continuously at very short notice. His arrangements for loading up horses and impedimenta, as shown in the diagrams found in the book, commend themselves at once to any one acquainted with this too often difficult and tedious operation, which by attention to his instructions is rendered far less trying than under old time dispositions,"—The Railwey Service Bacette.

"The book will be an authority for all who wish to know how far the Indian railway system is adapted to the military defence of the

PREFACE.

My object in publishing these "Sketches" is to furnish travellers passing through Sindh and the Punjab with a short historical and descriptive account of the country and places of interest between Karachi, Multan, Lahore, Peshawar, and Delhi. I mainly confine my remarks to the more prominent cities and towns adjoining the railway system. Objects of antiquarian interest and the principal arts and manufactures in the different localities are briefly noticed. I have alluded to the independent adjoining States, and I have added outlines of the routes to Kashmir, the various hill sanitaria, and of the marches which may be made in the interior of the Western Himalayas.

In order to give a distinct and definite idea as to the situation of the different localities mentioned, their position with reference to the various railway stations is given as far as possible. The names of the railway stations and principal places described head each article or paragraph, and in the margin are shown the minor places or objects of interest in the vicinity.

A few localities in the North Western Provinces, contiguous to the Punjab railway system, are also noticed.

While consulting standard authorities, I have, except in a few instances, refrained from quoting names. For I think that in a book of this description, repeated reference to works from which I derived some of my information would only confuse and distract the attention of the ordinary reader.

Having enjoyed special opportunities of frequently visiting nearly all the places described, I have verified my notes without giving the different opinions of high authorities. These "Sketches" will, I trust, be read with interest by many residents in the Punjab and Sindh; and I may hope that travellers from England and distant lands, as well as those dwelling in India, will find them useful and instructive; for they invite attention to those parts of the country which, from the earliest period up to the advent of British rule, were the scenes of the greatest events in the history of India.

The provinces of the Punjab and Sindh are replete with historical associations, and the entire country teems with memories of the many conquerors who have invaded India during the past two thousand years, from the time of Alexander the Great to that of Nadir Shah and Ahmad Shah Durani.

In the preparation of a book such as this, the difficulty in collecting material has been great. I have, however, been aided by a few kind friends who have furnished valuable particulars in respect to the different districts in which they reside, and have also favoured me with the perusal of rare publications now out of print, as well as manuscripts of great value.

DAVID ROSS.

Lahore, 1882.

DE THE

LAND OF THE FIVE RIVERS AND SINDH.

SINDH.

SINDH is the Sanskrit word Sindh or Sindhu, a river, or ocean. It was applied to the river Indus, the first great body of water encountered by the Aryan invaders. Muhammadans derive the word from Sindh, brother of Hind and son of Nuh or Noah, whose descendants they allege governed the country for many centifies.

Sindh, which is part of the Bombay Presidency, is bounded on the north and west by the territories of the khan of Khelat, in Beluchistan; the Punjab and the Bahawalpur State lie on the north-east; off the east are the native states in Rajputana of Jaisalmir and Jodhpur or Marwar; and on the south are the Rann of Kachh and the Arabian Sea.

The province covers an area of 56,632 square miles, including the Khairpur native state; and lies between the twenty-third and twenty-eighth parallels of north latitude, and the sixty-sixth and seventy-first meridian of east longitude. It is about 360 miles in length from north to south, and 170 miles in breadth.

The population amounts to about 2,400,000, or fortyone persons to the square mile. Three-fourths of the people are Muhammadans and the remainder Hindus. The Sindhi is tall and muscular, usually possesses regular features,

and is of a quiet and inoffensive disposition.

Sindh is a low flat country, and there is very little rainfall; but it presents many features of interest to the naturalist, both in regard to plants and animal life; and its geological formation has recently attracted much attention. The monotonous aspect of the country is relieved by the

Kohistan range of mountains, formed of limestone and sandstone, in the western portions of the Karachi Collectorate; and there are some fine ranges of hills, called the Ganjo, in the Haidarabad Collectorate, and the Makli Hills near Tatta.

The great mountain barrier dividing Sindh and Beluchistan, known as the Khirthar or Hala range, attains a height of 7,000 feet. Rising near one of its desolate peaks in the Mehar district, the river Hab flows through a valley of this range—the only perennial stream in Sindh, excepting the Indus.

The Laki, a low range of hills, suddenly terminates on the bank of the Indus, near Sehwan, at an elevation of 600 feet; and appears to be the result of volcanic action, as evinced by the number of hot sulphurous springs in the

vicinity. Marine shells are found in great abundance,

The soil of Sindh consists chiefly of rich alluvial deposit brought down by the Indus; and, where annually flooded, produces two crops, sometimes more, in a year; but this is only when within the influence of the "spils" from the river. Beyond this limit, the soil changes into a barren drifting sand. It is also largely impregnated, with saltpetre and salt; an abundant supply of the latter being produced by the simplest modes of evaporation.

The upper part of Sindh is very hot, rising to 165° and 170° in the sun. The average temperature is from 110° to 120° in the summer; and during the cold season, from November to February, 60°. At night the freezing-point

is often attained.

Sindh may be considered a rainless country. Sometimes for two and even three years together no rain falls. At other seasons the rainfall amounts to thirty-six inches in forty-eight hours; and on one occasion the torrents of water swept away nearly one-third of the railway embankments and bridges. Two yearly crops, the rabi—vernal—the kharif—autumnal—are produced; in some of the districts an additional and distinct crop is added, sown in May and reaped in July.

The produce of Sindh may be roughly classified as follows: grains, pulses, oil-seeds, gourds, dye-plants, tobacco, drugs,

fruits, cotton, and sugar.

In regard to wild animals, the tiger is found in the jungles of Upper Sindh; the gurkhar (wild ass) in the southern part of the Thar and Parkar districts; while the hyæna, wolf, jackal, wild boar, antelope, hog, deer, hare, and porcupine are common all over the province.

Among birds, the eagle, vulture, falcon, flamingo, pelican, stork, crane, and Egyptian ibis or sirus are plentiful. Besides these there are the ubara (or bustard), known also as the tilur, keenly sought after by sportsmen, grouse, quail, snipe, partridge, duck, teal, and geese. Many varieties of parrots abound.

Sindh enjoys an unenviable pre-eminence in its variety of snakes, which are both numerous and deadly. Among the most venomous are the khapir (Echis carinata) and black cobra—called by the Sindhis kala nag. The khapir is considered the most dangerous, and the cobra, it is said, cannot withstand its poison. The munier and lundi, non-venomous snakes, are very common, and generally kept by snake-charmers.

Sindh is the natural home of the camel, which is bred in great numbers. It is the dromedary, or the one-humped species, and possesses great powers of endurance. Buffaloes, bullocks, sheep, and goats abound. The milk of the buffalo converted into ghi—clarified butter—is a most important article of consumption and commerce. The horse, mule, and ass are plentiful, but very inferior in size and strength,

although hardy and capable of enduring great fatigue.

The indigenous trees consist chiefly of babul (Acacia arabica), bahan (Populus euphratica), and kandi (Prosopis spicigera). The date, palm, oleander, and tamarind also flourish on the banks of the Indus. In the forests are also found the tali (Dalbergia sissoo), the iron-wood tree (Tecoma undulata), nim (Melia asadirach), the pipal (Ficus religiosa), the ber (Zizyphus jujuba), the leafless kirar (Capparis aphylla). Two kinds of tamarisk are found—the jhao (T. orientalis) and the lai (T. indica). The shores of the delta abound with mangrove thickets.

The Sindhi language has a pure Sanskrit basis, and is closely related to the ancient *Prakrit*. Its structure is most complicated, and difficult to learn. The alphabet contains fifty-two letters. The Rev. Mr. G. Shirt, of Haidarabad, one of the first Sindhi scholars, considers that the language is probably, so far as its grammatical construction is concerned, the purest daughter of Sanskrit to be found. It has a small sprinkling of Dravidian words, and has in later times received large accessions to its vocabulary from

Arabic and Persian.

The Sindhis wear a peculiar head-dress, which they term a topi. It is cylindrical in shape, with the rim on the top, exactly like an inverted dress-hat as usually worn by Englishmen. The Sindhi hat is fast going out of fashion.

The earliest authentic history of Sindh dates from the time when Alexander the Great abandoned his scheme of conquest towards the Ganges, alarmed at the discontent of his soldiers. He embarked a portion of the army in boats, floated them down the Jhelum and Chenab, and marched the remainder on the banks of the river till he came to the Indus, down which, in a new and larger fleet, he conducted his army till he reached its mouth. There he constructed a fleet, which sailed along the coast up the Persian Gulf with part of his forces, under the command of Nearchus; whilst Alexander himself marched the remainder through Southern Beluchistan and Persia to Sistan or Susa.

Tatta is considered to be the same as Patala, mentioned by Arrian, as the spot whence Alexander's fleet sailed for

Persia.

At this time Sindh was probably in the possession of the Hindus, the last of whose rulers was Raja Sahsi, whose race, as is reported by native historians, governed the kingdom for upwards of two thousand years. The princes of this house are said at one period to have received tribute from eleven dependent kingdoms, and to have set at defiance the threats of "the greatest monarchs of the world." Persian monarchs are probably here alluded to, for in the sixth century Sindh was invaded by the Persians, who defeated and slew the monarch in a pitched battle, and plundered the country, which they then left. Darius I., son of Hystaspes, eight years after his accession to the Persian throne, extended his authority as far as the Indus. This was about 513 B.C. It is said that a large contingent of mercenaries from India served at the great battle of Marathon. Darius was not present at Marathon.

Sindh seems to have had a reputation of being wealthy, for in the time of the Khalifat of Baghdad several attacks were made upon it. The Moslems used to carry off Hindu women as slave girls; and in an attack made by the Raja on one of these convoys, some Muhammadans were killed and the remainder made prisoners. To avenge this attack a Muhammadan army was sent, which ravaged the Raja's country; and when he left his capital with an army to attack the enemy, he was defeated and slain, and his kingdom

transferred to Muhammadan rule.

Some centuries later Sindh was captured by the famous Mahmud of Ghazni, who founded an empire in 1026. Mahmud's descendants did not retain possession of the entire kingdom. Sindh was partially independent, and the scene of great disorders until late in the sixteenth century,

when it fell into the hands of the emperor Akbar; and for a hundred and fifty years the chiefs paid tribute, but only as often as they were compelled to do so, to the emperor at Delhi. In 1739 Sindh, at the conquest of Delhi and overthrow of the Mughal empire by Nadir Shah, was attached to the Persian dominions, together with the provinces west of the Indus; after Nadir Shah's death it reverted to the imperial throne of Delhi. In 1748 the country became an appanage of Kabul, as part of a dowry bestowed by the reigning emperor upon Timur, son of Ahmad Shah Durani, who founded the kingdom of

Afghanistan.

Since the middle of the eighteenth century Sindh had been ruled by the Kalhora family, who claimed descent from Abbas, the uncle of the prophet Muhammad. Members of this family were chiefs there throughout all the changes and disturbances that took place up to 1783, when a rebellion was raised by the Talpur tribe of Beluchis, and the reigning Nawab of the Kalhora race was defeated and obliged to fly. The Durani government of Afghanistan was unable to assist its Kalhora dependent, and therefore recognised the Beluchi chief of the Talpur tribe. This man divided Sindly among those of his relatives who had assisted him in his adventures, reserving Haidarabad, and the greater part of the land, to himself and his three brothers, residing with them in the same palace, and administering the government with them in the same common Durbar. The country was divided into three states: Haidarabad, Khairpur, and Mirpur. In 1839 there were four Amirs of Haidarabad, the sons of the first Amirs. At the same time there were three Amirs at Khairpur and two at Mirpur. The government of the Amirs was despotic, but they were too avaricious to keep an army of more than 1,500 men. On important occasions they mustered a force by means of their chieftains, who supplied a feudal soldiery, being bound to bring into the field a proportionate number of men under pain of forfeiture of their jagirs.

The connection of the British government with Sindh had its origin in A.D. 1758, when Ghulam Shah Kalhora, on the 22nd of September of that year, granted a purwanah, or permit, to an officer in the East India Company's service for the establishment of a factory in the province, with a view to the encouragement of trade between the Indian territories and Sindh; and added to this permission certain immunities and

exemptions from customs.

In their relations with the British government the Amirs

throughout displayed much jealousy of foreign interference. Several treaties were made with them from time to time. In 1836, owing to the designs of Ranjit Singh on Sindh, which, however, were not carried out because of the interposition of the British government, more intimate connection with the Amirs was sought. Colonel Pottinger visited them to negotiate for this purpose. It was not, however, till 1838 that a short treaty was concluded, in which it was stipulated that a British minister should reside at Haidarabad. At this time the friendly alliance of the Amirs was deemed necessary in the contemplated war with Afghanistan, which the British government was about to undertake, to place a friendly ruler on the Afghan throne. The events that followed led to the occupation of Karachi by the British, and placed the Amirs in subsidiary dependence on the British government. New treaties became necessary, and Sir Charles Napier was sent to Haidarabad to negotiate. The Beluchis were infuriated at this proceeding, and openly insulted the officer, Sir James Outram, at the Residency at Haidarabad. Sir Charles Napier thereupon attacked the Amir's forces at Meanee, on 17th February, 1843, with 2,800 men and twelve pieces of artillery, and succeeded in gaining a complete victory over 22,000 Beluchis, with the result that the whole of Sindh was annexed to British India. Only one Amir, Ali Murad of Khairpur, was allowed to retain the territory which he had inherited; the others were pensioned, and now reside in the vicinity of Haidarabad.

The following is a chronological table of Sindhian

history:

m + 11 m +		A.D.
Ruled by Brahmans until conquered by Muhammadan	S	711
A possession of the Khalif of the Ummayide dynasty	***	750
Conquered from them by Mahmud of Ghazni	***	1026
Sumra tribe obtain power C		1051
Samas overthrow the Sumras	in also	1351
Conquered by Shah Beg Urghun		1519
Emperor Humayun places the country under contribut	ion	1540
Tirkhans obtain power		1555
Annexed by Akbar to Delhi	W-0 0	1592
Nur Muhammad Kalhora obtains the Subehdarship		1719
Nadir Shah annexes Sindh to the Persian dominions	***	1740
Becomes subject to the Afghan throne	611	1748
The Kalhora dynasty overthrown and the Talpur dyna	asty	
commences		1783
Conquered by the British and annexed		1843

Thus the land presents eleven changes of dynasty in exactly as many centuries.

ANCIENT CAPITALS OF SINDH.

Several cities in Sindh have at different times been the residence of its many rulers. The Hindu Rais seem to have been the most powerful of all. They had the largest extent of country, and their power lasted the longest. The capital of the Hindu kingdom was at Aror, or Alor, near the present town of Rohri. The boundaries of their dominion are said to have been—on the east, between Kashmir and Kanauj; at Makran, on the west coast; the port of Surat, on the south; Kandahar, Sistan, the Sulaiman and Kaikanan Hills, on the north: the whole divided into four divisions, with a governor to each. This dynasty is said to have existed for two thousand years. The people probably enjoyed greater freedom, and their country was richer and more prosperous than under any subsequent rulers. wealth accumulated under such a government must have been a strong inducement to the Arab adventurers of the sixth century to send marauding expeditions into Sindh to gather loot. The Arabs sent three expeditions by sea, and landed their forces near Karachi, taking Bambura. Marching to Haidarabad and Sehwan, they eventually took Alor, the Hindu capital. This was in A.D. 713. Multan was also taken, and an immense treasure fell into the hands of the conqueror, Muhammad Kasim Sakifi. Thus ended the ancient Hindu dynasty.

Under the Arabs the country was divided. Alor was the capital of the southern division, and Multan of the northern. Trade was carried on with China, Ceylon, and Malabar. From Malabar wood was brought for the con-

struction of boats on the Indus.

After Sultan Mahmud of Ghazni conquered Sindh, A.D. 1026, Multan became the capital; but the Hindus still retained some authority in the south; and about A.D. 1051 Tatta, under the Sama (Hindu) dynasty, was the capital city. It remained so for some time. Sehwan, then called Samanagar, was nominally the capital; but the Makli Hills, near Tatta, were the residence of the Sama dynasty from 1351 to 1521. The Samas were originally Rajputs; they became Muhammadans in 1391.

Under Arab and Muhammadan rulers Sindh was many times divided, and contests between them frequently occurred. During this period Shikarpur was founded by the Daudputras, and was their capital. A descendant now rules as Nawab

of Bahawalpur,

Shikarpur and Multan were capital cities under the

Kalhora dynasty. One of the most powerful rulers of that family, Ghulam Shah, founded Haidarabad in 1768, where he resided.

Under the succeeding dynasty of the Talpurs, Haidarabad remained the capital, but the country was divided among three distinct families of the Talpurs. Mirpur and Khairpur were at this time also capital cities, less in importance than Haidarabad

From the end of the Hindu dynasty to the final occupation of Sindh by the British, the island and fort of Bukkur, in the middle of the Indus, between Sukkur and Rohri, were several times taken and retaken. Bukkur and its forts have played an important part in the annals of this

country's administration.

On the annexation of Sindh to the British territories in India, the province was added to the Bombay Presidency, and made a non-regulation province, and has remained so since; but rather in name than in reality, for the Acts of the government of India have been at different times extended to Sindh. The administration of the entire province is placed under the Commissioner in Sindh, subordinate to the Bombay government. The Commissioner had, till within the last few years, political as well as general supervision of the affairs of the province. The politics of the frontier consisted in keeping a watch on the doings of the wild tribes from Karachi to Jacobabad, the headquarters of the military forces employed in frontier work; the commanding officer being political superintendent with magisterial powers. Since, however, the frontier line has been extended to Sibi and Quetta, the government of India has taken tribal politics into its own hands. Immediately previous to this being done, a project for annexing Sindh to the Punjab was under consideration; but no further progress has been made than putting the Sindh clergy under the Lahore diocese.

Judicial and executive functions were at first exercised by the Commissioner in Sindh, who had a judicial assistant, constituting thus a final court of appeal, possessing full powers, excepting in cases of sentence of death or transportation for life, which required the sanction of the Government of Bombay in council. In 1866 the present Court of Civil and Criminal Judicature was instituted; and a judicial commissioner, ranking next to the Commissioner in Sindh, was appointed, who presides at the Sadar Court, the court of appeal, and controls all the other courts, civil and criminal, throughout the province. He has power to confirm sentences

of death or transportation for life. The three Collectorates of Karachi, Haidarabad, and Shikarpur are each under an officer styled Collector and magistrate, with extensive powers of revenue and magisterial superintendence. There are, besides, public works, irrigational, customs, postal, and educational departments. The police force in each Collectorate has its district superintendent and inspector, and is a separate body in each Collectorate. The entire police force of the province is under the control of the Commissioner in Sindh.

RAILWAYS.

The railway system in Sindh and the Punjab extends from Karachi on the Arabian Sea to Sibi in Beluchistan, near the Bolan pass; and from Sukkur to Multan and Peshawar, the latter within twelve miles of the Khyber pass on the Afghan border; and from Lahore onwards to Delhi, the ancient capital of India, in the heart of Hindustan; altogether embracing a line of country over 1700 miles in extent.

This extensive system of railways is managed by three separate administrations:

IST-THE SINDH, PUNJAB, AND DELHI RAILWAY.

Karachi to Kotri Multan to Delhi	***	***	9.5 P	***	444	***	Miles. 108 568	
2ND-THE INDUS	S VALI	EY AN	D KAN	DAHAI	R (STA		AILWA	•
Kotrî to Sibi Ruk to Muzaffara	bad	151	***		***		291	35
3RD—THE	PUNJ	AB NO	RTHER	N (STA	TE) R	AILW	AY.	
	ahore to Pind Dadan Khah and Bhera Rawalpindi to Khusalgarh and Peshawar						147 270 — 417	
Grand total mileage							17	28

These lines of railways, besides being of vast commercial and political importance, as connecting the fertile districts of the Punjab and the north-western provinces with the sea-board at Karachi, also form the chain of communication between the great garrisons and cantonments which guard the north-western frontiers of India, and are the main artery for military transport during times of peace or war.

This magnificent system of railway communication through

Sindh and the Punjab, and to our north-western frontiers, was designed by Sir W. P. Andrew, C.I.E., chairman of the Sindh, Punjab, and Delhi railway, and mainly constructed under his auspices. He has devoted the best years of his active life to the formation and completion of railway communication and the promotion of commercial enterprise in Sindh and Northern India.

Sir William Andrew does not, however, rest upon his laurels, but is now agitating for the construction of the Euphrates Valley railway as energetically as more than thirty years ago he did for the railways on the banks of the

Indus and its adjoining territories.

The history and antiquities of this extensive tract must always be a subject of great and vivid interest. From the time of Alexander it has been the scene of most stirring events. The railway from Peshawar to Karachi closely follows Alexander's line of march from the Himalayas to the sea. The road from Peshawar to Lahore and Delhi has been taken by nearly every invader of the fair plains of Hindustan. The battlefields for a period of over 2,000 years may be easily visited from the different stations on the railway. The country is equally rich in magnificent palaces, forts, mausoleums, mosques, temples, and sarais. There are also many remarkable ruins of ancient and once celebrated cities and towns.

KARACHI.

Karachi is the chief town of the province of Sindh. As a sea-port it is second only in importance to the port of Bombay. It lies in latitude 24° 47' north, and longitude 66° 58' east, at the northern end of the delta of the Indus and the southern base of the Pabb mountains of Beluchistan.

The antiquity of the town of Karachi has been denied by a late member of one of its oldest Hindu families, Sett Nao Mul, C.S.I., who drew up an account of the place from family papers in his possession. If this account be correct, Karachi is not more than 160 or 170 years old; but though its importance was probably not great previous to that period, there is strong probability that the town existed very much before the time stated. There was certainly, as far back as A.D. 711, a sea-port town called Dewal, or Debal, in the neighbourhood of the present town of Karachi; and we may therefore reasonably suppose that the name of the old port of Debal has been lost.

At the present head of the harbour of Karachi there was a pool of water called Kalachi Kun and to this spot a

number of inhabitants removed in 1729 from Kharak Bandar, a small port on the opposite side of the river Hab. This removal was compulsory, as the mouth of the river had silted up with sand, and no vessels could enter the port. The new spot was called Kalachi-jo-got, and from this name is perhaps derived the word Karachi. The entrance to the harbour was at that time at a spot called Nawa Nar, or new bar, near Baba island. The Manora entrance, which is now used, was then blocked by a ridge of rocks. A fort was built, and some guns were brought from Muscat and placed on the ramparts.

During the reign of the Kalhora princes in Sinch the town was ceded to the khan of Khelat; but in 1795, in the time of the Talpur rule, it was surrendered to Mir Karam Ali Talpur, who built the fort at Manora, placed a garrison of

100 men in it, and retired to Haidarabad.

It seems probable that the harbour of Karachi was about the year 1770 five or six miles to the west of its present position, separated from the sea by a bar of loose sand. This place was called Rambagh, and is, perhaps, the same as Ramlacia, mentioned by Arrian in his account of the expedition of Alexander.

In 1838 there were 14,000 inhabitants in Karachi, half of whom were Hindus, and at that time there were twenty-one "mosques and thirteen pirs (masjids); there were also thirtyfour Hindu temples of different descriptions. This was the condition of Karachi a few years before the province of Sindh was annexed to British India. The position Karachi holds naturally as the outlet for the produce of the province is greatly enhanced by direct railway communication with the Punjab and the North-Western Provinces. The opening of the line from Ruk on the Indus Valley railway, fifteen miles from Sukkur to Jacobabad, and thence to Sibi, in the territories of the khan of Khelat, with the probable extension of this line to Quetta, will bring to the port of Karachi the entire export trade of Beluchistan, Afghanistan, Persia, and Central Asia. A large traffic is now carried on with the ports on the Arabian coast across the Arabian Sea; from Muscat and from Busrah, and other ports in the Persian Gulf.

There is also a large trade with the ports on the western coast of India, as far as Bombay, conducted by native craft and by the steamers of the British India Steam Navigation Company. Steamers of this company run every fortnight from Karachi to Aden, to the ports in the Red Sea, and through the Suez Canal to London. Karachi is the terminus of the Sindh, Punjab, and Delhi railway, and has two

stations—the terminal one near the city, called the City station; and the other, distant about two miles, near the military lines, called the Cantonment station. Near this station a branch line of railway runs by Chini creek to Kiamari.

Karachi harbour, which before the improvements now in progress were commenced was considered to be inaccessible to English vessels in consequence of the bar at the entrance, can now be entered with ease by vessels drawing twenty-four feet of water. On approaching the harbour from the sea, the first object that attracts attention is the headland of Manora, on which is a lighthouse, with a revolving light 150 feet above sea-level, visible twenty nautical miles in the fair season, and fourteen in the south-west monsoon. The superintendent of the harbour works and his establishment, the port and pilot staff, and a portion of the Indo-European telegraph department reside at Manora. There are also a library and billiardroom, a European and Eurasian school, and a small Protestant church for the use of the residents and of seamen. There is a fort on the top of Manora point, on which was mounted a few years ago a battery of twelve-ton guns. The harbour is protected by two more of these batteries at one and oneand-a-quarter miles from the point, the last unfinished, on the north-west beach of Manora. The Manora breakwater, the main feature in the improvements of the harbour, has' added to the efficiency of the other improvements, and is a most successful work. It is 1,500 feet long, and runs into five fathoms of water, affording complete shelter to ships in the entrance channel during the south-west monsoon. The base is composed of rubble stone, obtained a few miles from the railway station, and the breakwater itself is made of concrete blocks, prepared at Manora, each weighing twenty-seven tons, evenly laid together. The work was commenced in 1869, and finished in February, 1873, at a cost of nearly ten lacs. The entire harbour improvements have, up to the present time, cost about forty-five lacs of rupees.

In order to complete the harbour improvements several new works have been projected. One of the principal is the Merewether pier, lately completed. This pier protrudes 304½ feet from its shore abutments on the harbour frontage of the Sindh, Punjab, and Delhi railway at Kiamari. It is of wrought iron, on screw piles, the plan T shaped. The head is 312 feet long and 51 feet wide, the neck 255 feet long, varying in breadth; the depth of water at face is to be 26 feet, and at back 20 feet at low-water datum. Vessels can be loaded and cargoes discharged direct into or from the

AND SINDH.

waggons; a thirty-ton crane is to be fixed, and every appliance requisite for loading or discharging purposes provided; separate accommodation is provided for passengers by means of a special platform and road, on which stands a thirty-five-cwt. crane for luggage and horses. The cost of the Merewether pier was about six lacs. The first stone was laid by the viceroy, the Marquis of Ripon, on the 24th November, 1880. The greater part of the money has been raised by a five per cent. public loan.

Other improvements proposed consist of the extension of the native jetty wharfage; dredging the entrance to the harbour; the upper harbour new channel and lower harbour. This work will take nine years and cost nine lacs. An extension of the east pier, or groyne, and the removal of the obstruction at deep-water point are required, at a cost of Rs. 3.75,000. A dredging machine and two hopper barges are at work. The last new work proposed is a graving dock at Manora, to cost six lacs.

The water area of the harbour extends five miles northwards from Manora head to where the river Lyari enters by two mouths, but only a small portion of this area is capable

of admitting large vessels.

On the opposite side of the harbour to Manora is the Kiamari groyne, a stone bank 8,900 feet in length, extending from Kiamari island to opposite Manora point, completed in 1865, at a cost of three lacs. From the landing-place at the east pier, Kiamari, a good road on an embankment called the Napier Mole, named after Sir Charles Napier, who conquered Sindh, runs to the Custom House, two miles in length; at the end of this road, over the Chini creek, a fine screw pile bridge is thrown, 12,000 feet in length. It cost nearly five lacs. The native jetty has been erected close by, at which goods are landed and despatched only by native boats.

An obelisk on the Mole, with an inscription, marks the spot where Sir Charles Napier took his departure from Sindh

soil.

The road, after passing the Custom House, which extends across it on five arches, passes through the business portions of the town, where the banks, courts, and European merchants' godowns, cotton presses, and offices are situated. A branch road leads into the native quarter immediately opposite. This quarter stands at a slight elevation above the surrounding plain, owing to the custom of erecting new houses on the ruins of the older buildings. The ancient wall round the town was removed in 1860. Since that date the streets have been

paved with stone, found in large quantities a few miles from Karachi. The Hindu and Muhammadan merchants reside in the native town. The population is chiefly Hindu. In the year 1881, when the census was taken, the number of inhabitants was 74,000. The municipality have erected near the native town a fish, vegetable, and meat market. In this locality are Christ's Church and mission schools, a residence for the missionaries of the Church Mission Society, Anglevernacular and vernacular and female schools, a charitable dispensary, the Civil hospital, and a Lock hospital, and the jail, which contains between 300 and 400 prisoners. Leaving this quarter, the principal thoroughfare, called the Bunder road, runs into and through the military cantonments, distant from the native town about two miles.

There is also a fine Afghan sarai for the use of kafilas, or caravans, from Beluchistan and Afghanistan, covering an area of three acres, and recently repaired by the municipality

at a cost of Rs. 25,000.

The cantonments occupy a large space, in which are included the depôt lines, the artillery lines, the native lines, and at the farther end the European lines, in which are handsome barracks for the European troops, commenced in 1868. They formed part of a grand design for improving the old Napier Barracks, the completion of which was stopped by the supreme government. There is an arsenal in the artillery lines, containing a very large quantity of shot, shell, and gunpowder.

The force usually stationed at Karachi amounts to about 3,500 of all arms, British and native. Close by is the Sadar bazaar, with several streets filled with native shops, where the European population can purchase furniture and all household requisites. Here is also Barra bazaar, well stocked with meat, fish, and vegetables. The principal buildings in cantonments are Trinity Church, the Roman Catholic Church of St. Patrick, with a convent and St. Patrick's school, a handsome stone structure adjoining; also a fine stone building used as a Protestant European and Indo-European school; and St. Andrew's Kirk, a pretty Scotch Presbyterian church. front of the Staff lines, and not far from Trinity Church, is Frere Hall, erected in 1863 in honour of Sir Bartle Frere, who was a popular Commissioner in Sindh from 1851 to 1859. The building is in the Venetian-Gothic style, and consists of four rooms. The principal storey is approached by a double The great hall is seventy feet long, thirty-five feet wide, and thirty-eight feet high, with an orchestral gallery. It is used chiefly for municipal and public meetings, concerts, balls, etc. The two large rooms on the ground-floor

are occupied by the Karachi library and museum. A readingroom is attached, on the table of which are the latest English newspapers and the leading Indian papers; admission is free. Close to Frere Hall is Government House, situate in the Civil lines.

The climate of Karachi is very salubrious; the town and cantonments stand well open to the sea-breeze, which blows continuously for eight months of the year. The sea-breeze is most prevalent from March to December, making Karachi a residence infinitely preferable to the burning plains of Upper Sindh and the Punjab during the hot season. The mean temperature in a period of nineteen years was found to be 77°, and in the cold season the thermometer has been as low as 38°. The temperature in dwelling-houses in the hot months averages 86°, and the variation is never very great during the night. The rainfall in Karachi is very slight and fluctuating, the average not being more than five inches; sometimes it is less, and sometimes for one or two years scarcely any rain falls; but in 1869 and again in 1878 at much as 28'45 and 21 inches of rain fell. Rain occurs in August or September, and sometimes in December and January. The water supply at present is defective, but works are being constructed at a cost of about eight lacs of rupees to bring water from the river Malir, distant eighteen miles from the town, near the Landi station on the Sindh, Punjab, and Delhi railway. The Municipality of Karachi is composed of the Collector, who is president, and elected members, who are called Municipal Commissioners.

On the Bunder road, near the cantonments, stands a commodious travellers' bungalow; there is a hotel near to the Cantonment station under European management; the shops of European tradesmen are to be found in and close by

Elphinstone Street.

A road running from the cantonments across the railway, midway between the two railway stations, leads to Clifton, situate at a slight elevation; the space on the top is levelled for carriages. A fine sea-view is obtained, and a delightful breeze may be enjoyed; this is consequently a fashionable resort. At the foot of the Clifton rocks there is a large cave occupied by a jogi or fakir, regarded with great veneration alike by the Hindus and Musalmans. The cavern is looked upon as a temple sacred to Mahadeo. The legend is that Mahadeo, in his journey round the world, visited Mecca, and so impressed and astonished the faithful that since then they have paid great reverence to this Hindu

deity. Another legend is, that when Mahadeo visited Mecca, after retiring to rest, whenever he turned his feet the meteoric stone in the kaaba likewise altered its position. This miracle enraged the Muhammadans, who demanded an explanation. Mahadeo modestly interpreted it to signify that where his feet pointed, there the palladium of Muhammadanism would be found.

About three miles to the east of the cantonments is the Ghizri sanitarium, established in 1854, for the reception of

sick officers and soldiers.

The road through the depôt lines in the cantonments leads to the government garden, distant about half a mile. It covers about forty acres, neatly laid out with trees and shrubs. Water for irrigation is supplied on the spot, the river Lyari running close by. The government garden is resorted to in the evening, when a band occasionally plays.

Near Trinity Church, in the Staff lines, is the house occupied by the Sindh Club, which is conducted on the same

system as the Indian Presidency clubs.

The supply of fish in Karachi is always regular. Soles, whitings, saw-fish, and a variety of other fish, sometimes pomfret, may be obtained at all seasons, likewise oysters. A large number of vessels are employed in fishing, and at Kiamari boats are kept for hire, affording an opportunity for a pleasant sail; a day's fishing may also be enjoyed in this way, the needful tackle being supplied on hire by the boatmen.

Besides edible fish, rays, skate, and sharks are caught in large numbers, the fins and maws of the last forming an item of considerable export to China. The pearl fisheries on the sea-coast were at one time of great value, and the pearl oyster abounds: but this industry has greatly declined lately owing to a tax imposed by government.

The manufacture of salt by evaporation has recently been undertaken by government, a tract of marsh at the northern end of the harbour being utilised for the purpose. Nearly 200,000 maunds of salt are manufactured annually at the

Moach Salt Works.

The production of date coffee has also been established

a large scale by an enterprising company.

Three English newspapers are published in Karachi, the issue of the Civil and Military Gazette of Lahore twice a week, The Beacon three times, and the ment Official Gazette, with a vernacular translation week. There are also three native news-

papers published weekly (in Sindhi, Gujrathi, and Persian

respectively).

The public carriages in Karachi are much superior to similar conveyances in Bombay, Calcutta, or any other station in India.

The Lyari, a hill torrent, rises in the hills a few miles north of Karachi. It divides into two branches not far from the town and falls into the harbour.

Seven miles north of Karachi is Magar Talao (crocodile tank) or Magar Pir, or, as it should be called,

Pir Mangho, containing hot sulphurous springs, Magar Pir or Pir Mangho. in which the temperature of the water is 133°, situate in a valley among hills from 700 to 800 feet high. The natives bathe in the hot water from the springs, which they consider cures every disease. In a swamp enclosed by a belt of lofty palm trees, dwell unmolested a great number of crocodiles, some of them very large. They resemble dried date trees, and vary in size from eight to fifteen feet long. Magar Pir is usually visited by strangers to Karachi, and residents often have pienic parties there, when goats are purchased, killed, and thrown to the crocodiles. Close by is a mosque said to be 500 years old, erected on the summit of a rocky crag of limestone. It is dedicated to Pir Háji Mongho, who is esteemed a saint by both Hindus and Muhammadans, and is held in high estimation throughout Sindh. Numbers of bodies are brought a great distance to be interred near this shrine. In the interior of the mosque is a tomb surmounted by a canopy of carved woodwork. The whole building and terrace are kept in good order. There is a Government sarai at Magar Pir, and a small bungalow erected by a Parsi, where visitors can put up during their stay.

The magars are not now allowed to roam at pleasure about the date-groves surrounding the tank, as owing to some devotees being too familiar with the saurians, a few legs, arms, and also lives were lost. The tank is now enclosed

by a wall to prevent such accidents.

The following graphic description of Magar Pir, written by Lieutenant Carless forty years ago, is still substantially

correct, and well worth quoting:

"We came suddenly upon one of the most singular scenes I ever witnessed. The accounts of my companions had prepared me for something extraordinary, but the reality far surpassed their description. Before us lay a small swamp enclosed by a belt of lofty trees, which had evidently been formed by the superfluous waters of the spring close

by flowing into a low hollow in the ground. It was not a single sheet of water, but was full of small islets, so much so that it appeared as if an immense number of narrow channels had been cut, so as to cross each other in every These channels were literally swarming with crocodiles, and the islets and banks were covered with them also. The swamp is not more than 150 yards long, by about 80 yards broad; and in this confined space I counted above 200 large ones, from eight to fifteen feet long, while those of a smaller size were innumerable; our horses were standing within four or five yards of several reclining on the bank, but they took no notice of them, and would not move until roused by a stick. In a small pool, apart from the swamp, there was a very large one, which the people designate the 'chief,' because he lives by himself in a kind of state, and will not allow any of the common herd to intrude upon his favourite haunt. It is worthy of remark, that there were several buffaloes standing in the water in the centre of the swamp, and that though the large crocodiles frequently came in contact with them in swimming past, they never offered them the least molestation. The natives say they never touch a buffalo, but will instantly attack any other animal, however large. The appearance of the place altogether, with its green, shiny, stagnant waters, and so many of these huge uncouth monsters moving sluggishly about, is disgusting in the extreme, and it will long be remembered by me as the most loathsome spot I ever beheld. After gazing upon the scene some time we proceeded round the swamp to the temple, where the priests had spread carpets for the party under the shade of some trees. They told me it was a curious sight to see the crocodiles fed, and that people of rank always gave them a goat for that purpose. Taking the hint, I immediately ordered one to be killed for their entertainment. The animal was slaughtered on the edge of the swamp, and the instant the blood began to flow the water became perfectly alive with the brutes, all hastening from different parts towards the spot. In the course of a few minutes, and long before the goat was cut up, upwards of 150 had collected in a mass on the dry bank, waiting with distended jaws until their anticipated feast was ready. stood within three yards of them, and if one more daring than the rest showed any desire to approach nearer, he was beaten back by the children with sticks. Indeed they were so sluggish, and, if I may use the expression, tame, that I laid hold of one, about twelve feet long, by his tail, which I took care, however, protruded to a safe distance beyond the

1.4%

mass. When the meat was thrown among them it proved the signal for a general battle; several seized hold of a piece at the same time, and bit and struggled and rolled over each other until almost exhausted with the desperate efforts they made to carry it off. At last all was devoured, and they retired slowly to the water. In one of these tanks was a large alligator with about a dozen young ones, which the inhabitants have named the 'Peacock,' or mor, and they

consider him to be the progenitor of the whole race."

Some twenty years ago three very young griffs fresh from home paid a visit to Magar Pir. One performed the feat of stepping on the crocodiles' backs from one side of the tank to the other, and fortunately arrived at his destination safely. The second offered a soda-water bottle filled with explosives to the largest and most hungry magar present, which was greedily devoured with the consequences that might be expected. The third, owing to delay in supplying goats' flesh, laid hold of a wretched pariah dog and threw it into the sacred tank of Mor Sahib. The total result of the young gentlemen's diversions was such an outcry and even appearance of violence by the Brahmans that horses were mounted and speedy retreat found necessary.

Fifteen miles north of Magar Pir and twenty-two miles from Karachi is the river Hab, where the late enterprising Khan Bahadur Murad Khan established large irrigation works. This Pathan gentleman had rendered good service to the government in 1857, and was rewarded with an extensive tract of land on the banks of the Over three lacs of rupees have been expended in building a bandh, or dam, across the river, and in providing pumping machinery. The Hab rises near Khelat, and after a course of about 100 miles falls into the Arabian Sea to the north-west of cape Monze or Ras Muari. With the exception of the Indus it is the only permanent river in Sindh. The Hab forms the boundary on the western side for a long distance between Sindh and Lus Beyla. . with fish and alligators, and the whole of its course is a succession of rocks in gravelly gorges through the rugged and barren Pab mountains.

After leaving Karachi by railway, on a slight elevation to the right may be seen the Parsi "Tower of Silence," the receptacle for their dead. Wherever these adventurous people reside in sufficient number they erect at a short distance from the town a Tower of Silence. A space of ground is encircled by thick wellmade walls, which leave the central area open to the sky.

Inside there is a platform raised from ten to twenty feet from the ground, with grooves or divisions to contain the bodies; one row of these grooves is for men, one for women, and one for children. The funeral procession of the Parsis is formed at the house of the deceased; the body is placed on an open bier covered with white cloth; the relatives and those who follow the body preserve a measured distance of five or six yards behind; they are clothed in white, and follow in pairs, each pair holding a handkerchief between them. The bearers are from a separate class of Parsis, who are not permitted to follow any other calling. The Tower of Silence is entered by a small door through which the body is pushed, the bearers then follow, and set it in the appointed place. It is divested of clothing and left; the vultures at once descend, and in less than two hours every particle of flesh is consumed. After a few days the corpse-bearers return and collect the bones, which by that time have become perfectly dried by the sun. These they lay in a central well, about thirty or forty feet deep, there to decompose in the air and the rain. The moisture then, in exuding, runs off into the ground through filters of charcoal and sand, and nothing is left of the corpse but dry bones. The Parsis have practised this mode of disposing of their dead for countless generations; they maintain and with good reason that the plan is sound from a sanitary point of view, and that they strictly observe the doctrine of the equality of man, for rich and poor are taken to the same Tower of Silence, and their bones all mix together in the well in the centre of the tower. After each funeral they bathe and wash the clothes they have worn during the ceremony, and thus the spread of disease by infection is very unlikely. At Haidarabad and Multan, where the number of Parsis is small, they bury within a high circular wall.

The Parsis in India number about 70,000 souls, and are chiefly settled in Bombay, Surat, Karachi, and other towns on the western coast of India. They are very enterprising, and the Parsi shopkeeper is to be found at all the important centres of business between Peshawar, Lahore, Multan, Delhi, and Bombay.

Their great prophet Zoroaster is said to have lived at Balkh, in Central Asia, and to have spread his monotheistic doctrines during the twelfth century B.C. The religion gradually spread to Persia. Parsis worship the Supreme Being under the symbol of fire or water, and call God "Hormazd, the ever-living and omniscient Lord." The Zend-avesta, or Parsi Bible, contains much pure doctrine,

which was greatly corrupted by the Magians during the prosperous period of the religion. The Parsis suffered great persecutions for centuries, and were ultimately expelled from Persia by the Muhammadans about A.D. 717. They first settled on the west coast of India at Sanjan, in Gujarat.

LANDI

Railway station is twelve miles from Karachi. The Malir river, or Vadia, as it is called by the natives, is crossed here by a girder bridge, which has twenty-one spans of 78 feet each: portions of this bridge have been three times swept away by violent floods—in 1805, 1866, and 1860.

The Malir has its source in the western range of the Kirthar mountains, in the Kohistan district, and, after flowing in a south-westerly course for about sixty miles, falls into the

sea by the Ghizri creek, not far from Karachi.

This river drains an area of 800 square miles; it is for the greater part of the year almost without running water, but when in flood after rains in the hills the stream comes down in great bores, sweeping all obstacles away in its devastating course. On the 5th August, 1866, twenty-nine inches of rain fell here during the day.

DABHEJI.

From this station a good view of the Ghara creek of the Indus may be obtained. Six miles from Dabheji on the

Ghara creek is the ruined city of Bambura.

This was the landing-place of the first Musalman expedition to Sindh, which took place in the time of the khalif of Baghdad, Abdul Malik. The object in view was perhaps trade, but a number of female slaves were captured. As they were being carried off, the Hindus attacked the ravishers, killing several, taking many prisoners, regaining all the plunder and robbing the Muhammadans in their turn. A few escaped and conveyed the tidings to Baghdad. The khalif was so incensed that he immediately ordered an army to proceed to Sindh. In the meantime Abdul Malik died. His son and successor sent an embassy to Sindh, armed with a firman to ascertain the fate of the prisoners and the state of the country. No practical redress having been obtained, the khalif despatched Muhammad Kasim Sakifi with an army of 15,000 men-6,000 of whom were cavalry, and 6,000 mounted on camels -to

conquer Sindh. This was in 710 A.D. Bambura was the first town taken, then Nerankot (the modern Haidarabad), the Hindus fleeing to Alor. The Arab host afterwards returned to Tatta, which they also subdued. Sehwan was then occupied after a desperate fight, and subsequently Brahmanabad and Alor.

It is related by a native historian that at Bambura Muhammad Kasim's troops first attacked a fortified temple, which occupied a prominent position in the city. Rapid preparations were made for defence; but the Rajput force was inadequate to contend against so formidable a foe. sacred banner had been fixed on the top of a high tower. As soon as the Arab general perceived it, he concentrated his every effort to bring it down, rightly judging that some superstition was attached to the standard, which in fact was regarded as the palladium of the place. When it fell the defenders lost heart. After performing certain religious ceremonies, taking farewell of their families, and bidding adieu to each other, they opened the gates, rushed forth into the midst of the besiegers, and fell bravely fighting to the last. The awful rite of Johar was then enacted, as tradition declares. The ranies, ladies of the chiefs, female attendants and women of all classes in the garrison, with their children, voluntarily ascended funeral pyres, which they lighted with their own hands, and thus perished to save themselves from the invaders. Such were the antique customs of the proud and chivalrous Raiputs.

There are remains of great antiquity in Bambura, comprising ramparts, bastions, towers, and houses, which show a large population and trade at one time. Numbers of ancient coins are now found after heavy rain. The Muhammadans called the place the "Kafir" or infidel city; this may probably have arisen from the existence in the fort of a Hindu temple

renowned for its sanctity.

The first important place after leaving Karachi is

JUNGSHAHI

Railway station, situated nearly halfway between Kotri and Karachi. In its vicinity is one of the large *dhandhs*, or lakes, in the Tatta Taluka, called the Haleji *dhandh*, a fine sheet of water fed by hill torrents, and abounding in fish and waterfowl.

The ancient town of Tatta is thirteen miles from Jungshahi, and five miles from the right bank of the Indus. The population is only 8,000, but formerly it was a flourish-

ing centre of trade and manufactures, said to have contained

120,000 inhabitants.

It is situated on a slight elevation at the foot of the Makli hills, and exposed to inundation from the Indus. The town is at times so much flooded that the foundations of the houses are required to be of bricks, or more durable materials than the mud and plaster in common use throughout the country. The climate of Tatta is particularly bad. A force of troops stationed here in 1839, on our first occupation of the country, was completely disorganised by sickness arising from the malaria of this swampy place.

The houses in Tatta are surmounted by a curious construction called badgeers, a description of ventilator, built somewhat in the shape of a windsail, conveying, even in the most sultry weather, a current of cool and refreshing air. These structures are also to be seen in the native town of Karachi; they are crected so as to catch the breeze from the prevailing direction. Badgeers were also used in some parts of Egypt, and especially in Cairo. They were introduced by

the Arab conquerors of Sindh.

The population consists mainly of Hindus. There are, however, a number of Sayyids, descendants of men who played prominent parts in the drama of political life in Sindh

in former days.

Under the Talpur rule the Sayyids enjoyed numerous immunities and privileges. They received from Mir Nur Muhammad Khan an annual allowance of Rs. 12,000. The British government allows Rs. 6,000, which is divided amongst them.

The principal buildings are a mosque erected by the emperor Shah Jehan, and the fort. The mosque was raised in 1644, as a memorial of the emperor's regard for the inhabitants; it is 315 feet long, 190 feet wide, and is beautifully decorated internally, The fort was commenced in 1699, in the reign of the emperor Aurangzeb, but was never completed. The foundation has lately supplied material for building purposes. Tatta is supposed to have been the Patala of the historians of Alexander the Great.

Three miles south of Tatta are the ruins of a large fortified town, known as Kalaian Kot, said to have been built in 1421, during the Sama dynasty. It is supposed to occupy the site of a still more ancient stronghold, which was in existence during the Hindu period previous to the invasion of Sindh by

the Arabs in the seventh century.

The fort is about a mile and a half in circumference, situated on a limestone hill, honeycombed with natural caves,

the limestone containing large numbers of nummulites. There are numerous massive round towers connected by curtains; but a great portion of the outer walls has been removed for building material.

Tatta was once the capital of Sindh and the residence of its imperial governors. It was burnt and sacked by some Portuguese mercenaries in 1555, and when, in 1591, Sindh was conquered by Akbar, Tatta was again destroyed. It has never since recovered the blow. When Nadir Shah entered it with his army in 1742, there were 40,000 weavers and a population of 120,000. In 1758 an English factory was established there by the East India Company, but it was withdrawn in 1775. Again, in 1799, an attempt was made to open commercial relations, but without success. Until the beginning of the present century Tatta was famous for its embroidery, and a thick, rich and variegated silk and cotton fabric called lunghi, resembling very much those fine stuffs of silk, cotton, and gold tissue for which Ahmedabad was formerly celebrated; these are now obtained with difficulty, and the better sorts only when specially ordered.

About three miles from Tatta, on the plateau of the Makli range of hills—Makli literally means Little Mecca—are the ruins of not less than a million tombs of all kinds and sizes, and it is supposed that the entire area has been regarded as a sacred burial-ground for more than twelve centuries. Several of these tombs are of princes of the Sama dynasty, dating from A.D. 1491 to 1519, and of the two princes of the Arghun dynasty who succeeded the Samas, one of whom sacked

Tatta.

Ferguson refers particularly to the tomb of Nawab Amir Khan, A.D. 1640, as a singular example of the minor style of Muhammadan art in India, as also being almost a solitary

specimen of this peculiar form.

Sindh, from its position, has always been considered outside of India, and there is some affinity in its architectural structures to Persia and the countries lying westward of the Indus. The tomb of Nawab Amir Khan is built of brick and ornamented with coloured tiles, the designs being decidedly Persian, displaying great beauty of pattern and exquisite harmony of colouring. A marked resemblance has been traced to the adornments on the dome of the rock at Jerusalem, built in the middle of the sixteenth, as well as to the mosque at Tabriez, erected in the beginning of the thirteenth century.

Another remarkable tomb is that of a governor of the Mughal dynasty, named Amir Khallib Khan, erected about A.D. 1592, the year in which Akbar deposed Mirza Jani Beg,

the ruler of Tatta, and Sindh was incorporated in the subah

of Multan.

This vast cemetery, containing the ruins of hundreds of mausoleums, covers six square miles, and extends from Pir Patho, the extreme end of the Makli range, to Samui, the ancient site of the capital of the Sama dynasty, about three miles north-west of Tatta. Many of the large tombs are of especial beauty, the chiselling and carving of the stone and bricks appearing as fine and sharp as if they had only recently left the hand of the workman. Some of the tombs are covered with the encaustic tiles for which Sindh is famous, and they have a splendid effect under the radiance of an Eastern sun. The net or fretted work, the spiral carved diamond flowers, the border quotations from the Koran, and the scroll-work are most elaborately and delicately chiselled.

In the Tatta district are to be found the fox, wolf, lynx, boar, hare, jackal, spotted deer, the mungoose or ichneumon,

and the dumba, or large flat-tailed sheep.

Stone-chat warblers, Saxicola, are numerous, and one of the variety, Saxicola aurita, is the most beautiful bird in Sindh. The horned owl and green parroquet are also abundant.

Boa-constrictors, double-headed and double-mouthed

snakes, scorpions, and centipedes are very common.

On the 5th August, 1866, a memorable date in Sindh, a rainfall of 34'42 was registered at Jungshahi; and the flood swept away the bridge adjoining the station.

JHIMPIR

Railway station is seventy-three miles from Karachi, and thirty-two from Kotri. It is surrounded with small dhandhs, or lakes, and very good sport may be had here—both game and waterfowl abound; antelope are also to be obtained.

A mile before arriving at Jhimpir, the celebrated shrine of Shaikh Amin Pir is observed on the right. Near it rises a perennial spring. Devotees and pilgrims visit the shrine from hundreds of miles around: it is venerated alike by Musalmans and Hindus. This is one of the sacred places to which Hindus in Lower Sindh may perform pilgrimages for the expiation of minor offences, higher offences requiring the more laborious and expensive pilgrimages to Narayansar in Kachh. The Brahmans decide which of the two must be undertaken.

A very large fair is held in July, lasting for about ten days, in honour of the *khawaja*, which is most numerously attended. Amin Pir was the son of Hazrat Murtaza Ali, the "Vicar of Allah." The natives state that there is a

wonderful cave, or rather subterranean passage, which communicates with Khakganzira near Busrah. From this underground passage proceeds a stream of fresh sweet water, which is alleged to be the source of these lakes, and which also irrigates the surrounding lands. The shrine is visited by pilgrims in thousands, and is so venerated that they kiss the dust at the threshold. The devotees say that Amin Pir travelled by the subterranean passage from Busrah, and that it has been in existence since the days of Hazrat Murtaza Ali, thirteen centuries ago. The shrine and mosque were built about 200 years ago, by Sett Mehrally walad Waraya, a

very wealthy Khoja merchant and banker.

The Hindu temple dedicated to Mahadeo is situated on a slight elevation. The ground to the east is a deep swamp, and the temple is reached from that side by a flight of seventy-two stone steps. It is built in the usual style of Hindu architecture, and contains a stone image of the god Mahadeo. A fair, to which thousands of people flock from the surrounding country, as well as from Karachi, Kotri, and Haidarabad, is held annually in the month of February. The native legend is that the place was originally called Hem Kot. Hem was a Raja, one of whose daughters, Parvathi, was married to Mahadeo. When the wedding guests could not get water, Mahadeo miraculously produced the spring, which the shrine still enjoys. The temple has for some generations been owned by a Brahman family called Mengraj, who have occupied the adjoining village of Koodhai for a century.

About four miles to the east of the station there are three lakes, called Dhore, Kinjhar, and Sonahri. The water has a beautiful appearance, is clear and deep, with a hard and gravelly bed, and contains but few reeds or bushes. Into these lakes, which abound with fish and waterfowl, six mountain torrents, or nais, fall, viz. the Dhang, Udh, Roriari, Dhore Lorio, Surji, and Chhataji. On the occasion of floods from the Kirthar mountains and heavy rainfall, the dhandhs cover a space more than twenty miles square. In the beds of the rivers and mountain torrents in Sindh, although dry for the most part of the year, water can always be had by digging a

few feet.

On a hill at the northern end of the Sonahri dhandh, near the village of Helaia, are the ruins of some extensive ancient buildings called the Mari, or house, of Jam Tumachi, the fourth sovereign of the Sama dynasty in Sindh, who reigned about 1380. Jam is an old Sindhi word meaning ruler, and is still the title of the chief of Lus Beyla.

METING.

Near this station, twenty miles from Kotri, the highest level of the Sindh railway is attained. The place is quite waterless; wells have been sunk 100 feet without reaching even moisture. The water for the railway staff has to be conveyed in tanks by rail from the Indus, some twenty miles away.

Twelve miles to the south, on the right bank of the Indus, is Jhirk (Jerruck). It is the headquarters of the district of the same name in which is included Tatta. The town is built on an elevation of about 150 feet above the river-Jhirk (Jerruck), level, and occupies, both in a military and commercial point of view, a very advantageous position. The climate is salubrious, and it is said that Sir Charles Napier regretted that he did not follow the recommendation of Sir Alexander Burnes, and build here the European barracks rather than at Haidarabad. The residence of the Collector of Jhirk is 350 feet above river-level, and overlooks the town and the stream. In the plains around Jhirk rice, bajra, hemp. tobacco, and sugarcane are cultivated. The population is about 2,000, the greater portion Muhammadans. The trade of the town has fallen off, and the manufactures are small; they consist chiefly of camel saddles and strong and durable susis, or striped cloths.

Jhirk is supposed to be the ancient Khor, or Alkhor, which Edrisi refers to as being placed between Manhabare and

Firabuz; that is, Tatta and Neran Kot.

Three miles below Jhirk there is a low hill covered with ruins, called by the natives Kafir Kot, or Infidel Fort, and supposed to have been erected by Raja Manjhira. Hindu and Buddhist remains have been found here, with very curious

inscriptions in old Indian characters.

The robber-trackers of the Jhirk district, or puggies, as they are called in Sindh, are wonderful detectives; trained to their business from boy-hood, it becomes an instinct. Robberies have been traced after an interval of time had elapsed, and at a distance from the scene of the occurrence, almost incredible. The steps of the thief are followed through desert, jungle, field, forest, river, stream, or nullah, in the crowded town or village, on the high-way or bypath, and the criminal is persistently hunted until caught. Such deadly-successful pursuit has had a most repressive effect on crime—at least that of a marauding hature. A few years ago some puggies tracked a stolen camel by the hill route from Karachi to Sehwan, a distance of about 150 miles. They first traced it into the latter town, where for

a time they seemed puzzled, but at last they found that it had left Sehwan by an exit on a different side from that by which it had entered, and they finally came upon the camel and the thief in a village a few miles away. This feat is all the more astonishing, as much of the road lay over hilly and stony ground. The hereditary trackers, or *khojis*, of the *bar*, or desert portion of the Multan, Jhang, Montgomery, Shahpur, and Gujranwala districts, in the Punjab, possess the same wonderful instinct, and are equally expert in its practice.

Before entering

BHOLARI

Station, ninety-seven miles from Karachi, and eight miles from Kotri, the Baran river is crossed by a bridge of thirty-two arches, each fifty-five feet span, built of stone through-out. The Baran is a mountain torrent, having its origin in the Khirthar range of hills, sixty miles north-west of Hamlani. It drains an area of nearly 1,300 square miles, and, after a course of 100 miles, falls into the Indus below the town of Kotri.

During most of the year the channel of this river is a dry sand-bed, but after rain the stream comes down in great volumes of water. The Baran passes through the Khirthar range by a very narrow and precipitous gorge. Rocks to a great height rise vertically from the bed of the stream, and the scenery is very wild and grand, something similar to the dreadful passes and gorges in the valley of the Sutlej at its upper source.

One hundred and five miles from Karachi is

KOTRI,

The terminus of the Karachi and Kotri section of the Sindh, Punjab, and Delhi railway. It is a considerable town, and its importance has increased since the opening of the Indus Valley State railway to Sukkur and Multan. Kotri is on the right bank of the Indus, and is the headquarters of the Deputy-Collector, the Settlement officer of Sindh, and the Conservator of the Indus. There are about 100 European residents, and a population of 8,900, of whom 5,000 are Muhammadans, the rest Hindus and Parsis. The railway quarter contains a large number of officials of the two lines of railway. There are a Protestant and a Roman Catholic church, a civil hospital, court - house, gaol, post - office, government and other schools, a travellers' bungalow and dharmsala, but no hotel. The European quarter of the town

lies to the north and west of the native town, and is well planted with trees, affording pleasant shade in the great heat of the hot season. But the gardens have suffered much from the construction of a bund, or breakwater, which, by cutting off the natural drainage, causes the saltpetre to silt into the soil, over which it used to be washed away into the river by former floods and inundations. The fact is illustratively instructive in the interests of agriculture, arboriculture, and gardening.

The European population has been considerably reduced since the abolition of the Indus steam flotilla, whose vessels

plied weekly between Kotri and Multan.

The pala fish of the Indus is a great delicacy. It is caught here in large quantities from April, the commencement of the hot season, to the month of July, and is extensively dried and exported. A large-sized mullet is also found in this part of the Indus.

Nearly the entire town is held in jagir by Malik Sardar

Khan, the chief of the Numria tribe.

The Numrias (literally nine men) are of Rajput origin; the founder of the family, Esub Khan, with his eight brothers, left Rajputana some centuries ago, seeking adventure, and finally settled in the Kohistan mountains, a barren, rocky, and hilly tract of country thirty-two miles west of Kotri, composed of outlying spurs from the Kirthar range. Agriculture is all but unknown, and the population is nomadic and fluctuating, chiefly engaged in pasturing cattle, goats, and sheep. The Numrias are famous as cattle-lifters. The system of blood feuds still prevails among this primitive people.

The following description of their blood feuds is from

Mr. A. W. Hughes's admirable work on Sindh:

"A system of blood feud prevails in Kohistan between various Beluch tribes, inducing a state of things which is deserving of notice. The causes from which these arise are at times trivial in the extreme. Thus, in a squabble where the turban of a man of one tribe may happen to be knocked off his head by a man of another tribe, a sufficient provocation is presumed to have been given, not alone to the insulted individual, but even to his relatives or his tribe, which can only be wiped out by the blood of either the insulter or of one of his relations. When this is effected, the other tribe proceeds to avenge the murder of their clansman, and thus the feud may go on for years. To put a stop to this state of things, it becomes necessary to imprison the chief of the tribe, though sometimes the offended party whose turn it is to take

revenge is willing to be appeased by a gift of money, camels,

or cattle, and then there is an end to the feud.

"A former Deputy Collector of Sehwan thus refers to a feud then existing between two tribes, the Burfat Loharanis (a branch of the powerful Numria family) and the Barejos, who reside near Taung, in Kohistan: 'Four or five years ago one Nur Muhammad, a man of great influence amongst the Barejos, seduced a Loharani woman and slew her husband. He attempted to purchase peace, but the Loharanis declined the offer. He was tried for murder, but the refinements of English procedure not suiting cases of this sort, as occurring among barbarous and wild tribes, he was acquitted, although the whole country around knew his guilt, and the government had taken very strong measures towards securing his extradition from the Khelat State. Some Loharanis were subsequently caught by the police with arms in their hands going to murder him, and these were bound over to keep the peace; but it was of no avail trying to save his life. On the 26th of April, 1871, he, accompanied by his stepson and another man, was met by his enemies in a pass near Taung, when the two former were shot and cut to pieces with swords. The third man happened to be a wandering minstrel of the powerful Chutah tribe, and his life was spared, but he had recognised the murderers. When the case came on for trial; the Barejos tried to implicate another man, a Gabol, as they have a feud with a section of that tribe also. They thought, in fact, to kill two birds with one stone; but the desire, as might be expected, failed, and the three real murderers were acquitted. It is now the Barejos' turn to take a life, and if stern measures be not taken to stop the feud, they will most assuredly do so.' This example will show how, notwithstanding that the district has been under British rule for twenty-five years, the vendetta still flourishes amongst the rude Beluch tribes."

Government derives no revenue from the district. There are no villages, and nothing more substantial than a mat hut is ever erected, which can be put up or removed in an hour.

The leopard, hyæna, panther, tiger, cat, wolf, jackal, lynx, fox, bear, antelope, ibex, boar, hog-deer (or pharo), ravine antelope (or chinkara), the gad (wild sheep), are to be found in this district. The jackal is particularly ravenous and fierce, and is known to have attacked man. Reptiles of various kinds exist in great numbers.

Opposite Kotri, on the left bank of the Indus, is the village of Gidu Bunder, to which a steam ferry plies during the day, and whence there is a good road, under a delightful avenue, to

HAIDARABAD,

A few miles distant, formerly the capital of Sindh and the residence of the Amirs. The city is built on the most northerly spur of the low calcareous range of the Ganja hills, between the rivers Fuleli and Indus. The fort of Haidarabad, in which the Amirs resided, is a prominent object for many miles distant. The residences of the princes were all inside the fort, and the buildings were jumbled together without any regard to order, including the mosques, dwellings for servants, harems, and stables. Here also the Durbars were held. In Asiatic warfare the Haidarabad fort would be deemed almost impregnable; but a formidable appearance exaggerates its real strength.

The town of Haidarabad is immediately beyond the ditch which surrounds the fort. The population in 1881 was 49,000, comprising 20,000 Muhammadans and nearly 25,000 Hindus. The European barracks are a fine range of buildings, erected in 1850-51, in cantonments on the north and west of the town. The Beluch native infantry occupy part of the plain to the south of the European barracks, and farther south are the bungalows for the officers. The sea-breezes reach Haidarabad; and for this reason, and because its situation is very central, it was chosen as a cantonment for troops. It has

an exceedingly picturesque appearance from the river.

The Residency, memorable for its gallant defence by Sir James Outram against the Beluchis in 1843, lies three miles to the south, on the banks of the Indus; it is now occupied by one of the ex-amirs of Sindh. The principal public buildings are the jail, capable of holding 600 convicts, government schools, post-office, municipal market, hospital, library, and lunatic asylum. The Protestant church of St. Thomas

overlooks Gidu Bunder.

In Haidarabad, and amongst all the Hindu population of Sindh, demoniacal possession is fully believed. The possessions cited are probably mere cases of temporary insanity; but the people say the demon dwells in the roof, and is heard sometimes talking. A house so possessed is likely sooner or later to have one of its inmates seized, who remains mad until the demon quits him. This may be in a few days or possibly not for years.

The ancient town of Nerankot, which was taken by Muhammad Kasim Sakifi in the beginning of the eighth century, is supposed to have occupied the site of the present fort of Haidarabad. The present city was founded in 1768 by Ghulam Shah, a tributary chieftain of the Durani

ruler of Kandahar. He belonged to the Kalhora dynasty, which, after a series of family struggles, was eventually put an end to in 1782. The king of Kandahar afterwards, by a "firman," conferred the government of the province of Sindh on the Talpurs, of whom Mir Fateh Ali Khan was the first, in 1783, with the title of Rais, or Ruler of Sindh.

The Talpurs remained Mirs of Sindh till the annexation of the province after the battle of Miani, on 17th February, 1843, when Sir Charles Napier, with 2,800 men of all arms and twelve pieces of artillery, defeated the army of the two brothers, Mirs Rustam and Ali Murad, of 22,000 men. The loss of the Beluchis was estimated at 5,000, while the British lost 257. A monument marks the scene of this great action, in the form of an obelisk, upon which are inscribed the names of the officers and men who fell in the battle.

On the 24th March following, the Beluch army of 20,000 men occupied a strong position in the district of Dabo. The Fuleli, but after a desperate resistance it was defeated, the country was conquered, and annexed to the British possessions in India, excepting the district of Khairpur. The Talpur family, who state themselves to be Beluchis of Arab origin, ruled Sindh for fifty-seven years. The only member of the family who preserved his territories was Ali Murad, recently wounded by an assassin. The British government guaranteed him the possession of Khairpur, the limits of which were fixed in 1850.

The tombs of the Mirs of Sindh are in a large cemetery, on the north of the city, containing the remains of several of the members of the Kalhora and Talpur dynasties. They were erected between 1768 and 1843, when the country was annexed. The most beautiful tomb is that of Mir Karam Ali Khan Talpur, a handsome quadrangular building, ornamented by a dome, built in 1812, decorated with marble fretwork, and covered with coloured tiles.

Lacquered Woodwork. Woodwork, consisting of workboxes, vases, and globular boxes with six or eight smaller boxes of the same form inside a larger one. Legs of bedsteads and charpoys are sometimes lacquered in handsome designs. The Haidarabad boxes are made by laying variously coloured lac in succession on the wood while it is turning on the lathe, and then cutting the design through the different colours. Other boxes are simply etched and painted with flowers, hunting scenes, and similar designs.

The wood of the bhan (Populus euphratica) is used for making

this lacquered work.

The gold, silver, and silk embroidery of Haidarabad is also well known. The work is done chiefly on fine cloth, of

Embroidered Work in Europe as well as in India. Coarse cotton cloths and blankets are woven at Haidarabad, and at nearly every village in the district. Firearms, sabres, daggers, and spears were made under native rulers, but the manufacture has greatly decayed since the conquest of the province by the British. Pile carpets, sheetings, and rugs are made at the Haidarabad jail.

To these must be added the manufacture of the mati, or fishermen's float; a large earthen pot on which the fishers of pala (the hilsa of the Ganges) float down the Pala Fishing. Indus, opposite Kotri, with a small net fixed on the end of a pole about five feet long. The pala swims against the stream and is caught in the net; the pole is then drawn out of the water, and the fish is stabbed with a knife carried by the fisherman, and thrown into the mati, on the top of which he balances his body, guiding his movements

down stream with his feet.

Forty miles east of Haidarabad is Mirpur, once a stronghold of the Talpurs. It was the residence of His
Mirpur. Highness Mir Sher Muhammad, K.C.S.I., a brave
old soldier, who fought against the British in 1843. In the
days of the Talpurs it was an important town of 10,000
inhabitants, but now the population amounts to only about a
tenth of that number. The town was founded in 1806 by
Mir Ali Murad. It is situated on the Letwah canal.

Still further towards the desert is Amarkot, chief town of the Thar and Parkar district, and headquarters of the political superintendent; it is famous as the birthplace of the illustrious Akbar, in 1542, while his father Humayun, the exiled Mughal emperor, was on his way to Afghanistan. A stone slab with an inscription marks the place of birth. Akbar marched through Amarkot in 1591, with his army, to conquer Sindh. The town contains a fort 500 feet square, in which are situated the government offices. It was long looked upon as the depository of the accumulated wealth of the Kalhoras and Talpurs, and the point at which the chiefs would make a stand in case of an invasion of their country.

The gorkhar, or wild ass, is found in the Parkar, and the

hyæna and lynx in the Thar district.

There are the ruins of several Jain temples in the vicinity, displaying some excellent sculpture and beautifully executed designs. On the Nara there is a ruined city called Rata Kot, which is supposed to have been destroyed 500 years back, and which was originally founded nine centuries ago by a Mughal, named Rata.

There is another ruined city called Para Nagar, covering six square miles, and adjoining is a celebrated Jain temple, known under the name of Gorcha, which contains an idol of

great sancity.

BRAHMANABAD,

Known to Sindhis as Dulorani-jo-got, and also as Bambraka-Thul, is forty-four miles north-east of Haidarabad, and twenty-one miles from Hala. It is now only a confused mass of ruins, on the dry bed of what must have been once a large! river, and presents the appearance of having been suddenly destroyed, most probably by an earthquake or sand-storm, of which few records exist, though there is still a tradition of it among the people. The place was apparently a very large and populous city, more than four miles in circumference; its desertion and consequently ruinous condition might have been produced by a change in the course of the Indus, an accident which has destroyed so many towns in Sindh; but an examination of some of the ruins in Brahmanabad shows plainly that the inhabitants were overtaken by some sudden calamity. Skeletons of human beings were found in a variety of positions in the rooms of one of the houses examined, some in corners of the rooms, and others lying in doorways, one in a sufficiently perfect state to show that the person must have fallen face downwards, and been crushed by the falling wall. One skull was found with a brick forced into it; part of the bone of the skull adhering to the brick.

There are in this part of Sindh many remains of other cities, whose existence can now only be accounted for on the supposition that the Indus river once flowed by them, when it probably passed by Amarkot into the Gulf of Kachh. Amarkot is now 100 miles from the Indus, but in times of inundation a branch of that river still finds its way there, causing, as in 1826, much damage. The old valley of the Indus was then a fertile and populous country, quite unlike its present condition. The earthquake that destroyed Brahmanabad must have been very great to have turned the course of the Indus so completely—quite sufficient to account for the entire destruction of even such a great city as this evidently was at one time. If the Indus had

not changed its course in the extraordinary manner indicated, Brahmanabad would have been rebuilt, and the present traces of the great earthquake would have been lost; but the two calamities coming together, the earthquake and the loss of the river, the city was abandoned, and those of the inhabitants who escaped settled on the new banks of the Indus, leaving their old home to tell its own history to future ages.

It was evidently fortified, and built of baked bricks, while its commercial importance must have been considerable, the river flowing by in as large a volume of water doubtless as now flows past Haidarabad. In its immediate neighbourhood was Dalari, where the king and his court resided, and next to it was Depur, the residence of the prime minister. The entire city was surrounded with a rampart, mounted with rumerous turrets and bastions. An examination of the ruins of this remarkable place (the Sindh Pompeii, as it has been called) would doubtless afford many materials for a history of the people who inhabited it. The time of its destruction has been ascertained to have been about A.D. 1020, probably earlier, but there are no records as to the exact period when the event occurred, nor has sufficient scrutiny of the ruins been made to show whether amongst them some inscriptions might be found, which would reveal the secret. They have not apparently been examined since 1854, when Mr. Belasis, of the Bombay Civil Service, from whose description this account is abridged, made three or four visits, and excavated some of the houses in the heart of the city. He found in one of them some very curiously carved stone slabs, about five inches thick. They were broken, but evidently cut from solid blocks; square of shape, with a large circular space in the centre, the corners ornamented with peacocks and snakes. The depressed circular space was for water; on one of the sides a bull's head, with a water escape through the mouth. The four feet of the slab were panelled and exquisitely carved with bas-relief figures, a pair on each foot.

Two feet are wanting, but on the two found the figures are a lion on one panel, and on the second a warrior armed with sword and shield; the other foot has two female agures, one playing a sarindalt (the native guitar), and on the second panel a female admiring herself in a lookingglass held in one hand, while with the other she is dressing her hair. The feet are connected with each other by a cornice of open tracery of great elegance, running along the sides of the slabs; the whole forms a beautiful specimen of carving. The figures on the emblems and ornaments are

Hindu, such as are still seen in Jain temples. They are all, or nearly all, perfect, and from this fact it is certain that the Muhammadans were not implicated in the destruction of Brahmanabad; if they had taken the city they would have defaced or broken the figures, as they have done in all the places of India visited, from time to time, in their desolating and destructive invasions. The Hindu dynasty must have been ruling Sindh when the earthquake destroyed Brahmanabad, and caused besides such an upheaval of the country as to turn the course of the great river Indus and

make barren large tracts.

Several interesting remains were found in the ruins of Brahmanabad besides the stone slabs, which were evidently used in religious ceremonies, but no idols, because, it has been suggested, the inhabitants managed to save them. But in such a sudden fate as overwhelmed the city some of the idols must have been left behind. would almost certainly be found if the ruins were more fully examined. Ivory ornaments and a complete set of ivory chessmen in a very decayed state have been discovered; remains were also found of inlaid tortoise-shell and ebony, carved work, pottery, glass, glazed ware, copper coins, cornelians and cornelian chips, onyxes, agates, beads, women's bangles of glass, ivory, and brass; but beyond a few beautifully-engraved seals with white designs no inscription of any kind has turned up. Seals of the same description are still made at Sehwan; the white pattern is produced by applying a mixture of potash, white lead, and the juice of the Kirar bush; then baking to a red heat.

The invasion of Sindh by Muhammadans took place about A.D. 711, but they did not apparently acquire possession of the whole country for some time; they attacked from the sea and took possession of the adjoining country, destroying several towns; but the Hindu power seems to have been strong enough to resist for a long time further incursions, and sometimes to drive the invaders back. The Moslems never captured Brahmanabad. There is a Hindu legend declaring that the great wickedness of one of their sovereigns led to the destruction of the city by the invading Muhammadans; but though the end of the Hindu dynasty may have quickly followed the ruin of Brahmanabad, and the Muhammadans may probably have caused the former event, they had nothing to do with the disaster of this ancient city, which, as has been stated, may more surely be traced to one of the most remarkable and destructive earthquakes on

record.

THE INDUS

River is seen for the first time at Kotri on approaching by railway from Karachi. At this spot and at Sukkur and Jhirk the river is confined within permanent banks. At nearly all other places the channel is constantly changing. The river at Kotri has a mean breadth of 700 yards, with a depth in the low season of 10 feet, and during the inundation from 18 to 20 feet.

The Indus is one of the longest rivers in Asia. Its name is derived from the Sanskrit word Sindhu, literally meaning the sea or collection of waters. Above Attock it is called by the Afghans Abasin, or the Father of Rivers. of the Indus is at the foot of the sacred Kailas mountain, an unexplored region in Great Thibet, 22,000 feet above The level of the sea, considered by the Hindus to be the seat of Siva's paradise and the mansion of the gods. On the southern slope of the same mountain the Sutlej has its This is the great feeder of the Indus, joining it after a separate course of 1,000 miles. The Indus and the Brahmaputra rivers rise close beside each other, but they flow in exactly opposite directions. Many streams from the east and west discharge considerable volumes of water into the Indus; but the first important tributary is the Dras, which joins after the great river has pursued a course of 450 miles. The Dras rises in the mountains forming the north-eastern frontier of Kashmir.

The next important river that unites its current is the Shy-yok, having its origin in a glacier at the southern side of

the Karakoram mountains.

Half a mile above Attock the Indus receives the Kabul river. Its channel up to this point runs through about 872 miles of wild mountainous country, inhabited by fierce fanatical tribes, little known and less explored by Europeans. Attock is the first important point on the Indus within British territories. From thence to the sea is 972 miles, thus giving the total length of the river from its source as 1,844 miles. Up to Attock it falls on an average about twenty feet per mile, and thence to the sea only one foot per mile. Attock is about 2,000 feet above sea-level. The river is navigable for flat-bottomed steamers to Kalabagh, 100 miles below Attock.

At Mithankot, 500 miles from the sea, the Indus receives the accumulated waters of the five Punjab rivers, viz., the Jhelum, Chenab, Ravi, Beas, and Sutlej. Above the confluence its single breadth is 600 yards, its velocity five miles an hour, depth twelve to fifteen feet, and discharge of water

92,000 cubic feet per second. The five united streams are called the Punjnad, which, above the point of junction with the Indus, is 1,076 yards wide, and about 15 feet deep, flowing two miles per hour, with an estimated discharge of 69,000 feet per second. Below the junction the river has a breadth of from 2,000 yards to several miles, according to the season of the year. The tidal influence is experienced up to Tatta, seventy miles from the sea. The maximum discharge of the Indus at its mouth by eight channels is estimated at about 450,000 cubic feet per second in the month of August, the high season, and about 41,000 in December, the low season. The amount of silt discharged by the river during the seven months of inundation has been estimated to be sufficient to form an island measuring forty-two miles long, twenty-seven broad, and forty feet in height. The drainage basin is reckoned at 373,000 square miles.

The Indus contains great numbers of alligators, known as the *ghariyal*, or long-snouted species. The porpoise, otter, turtle, and tortoise, are very common, and *pala* abound; sixteen different kinds of fish have been enumerated, varying

from seven inches to seven feet in length.

Below Tatta, where the delta begins, the river separates into several different channels, known at the sea-board as the Piti, Junah, Kakaiwari, Khedewari, Richhal, Hajamro Mal, Sir, and Kori mouths. The delta of the Indus covers about 3,000 square miles, and has a coast-line of 125 miles; this extensive tract is almost destitute of timber, resembling the delta of the Nile in that respect. It is quite level, and the soil purely alluvial. Previous to the great earthquake which took place at Kachh in 1819, the Mal branch was navigable for large vessels fifteen miles inland to Shah Bunder, and the Kalora princes kept fifteen ships of war stationed there; but this creek was closed up by the earthquake referred to. The Hajamro is now the largest mouth, upon which Keti is situated, the chief port at the mouth of the Indus on the right bank. It is only accessible to river and sea-going boats. Keti was resorted to in 1848, after

Keti and Ghorabari, or Bunder Vikar, thirteen miles farther inland, was abandoned, owing to the channel silting up. It was at Ghorabari the British troops landed in 1839, on their way from Bombay to Afghanistan. Keti was swept away by the river in 1853, and the town has been removed to a higher situation. Owing to inundations it is notoriously unhealthy, and eighty per cent. of the population remove to more salubrious localities from May to October.

There is a population of about 3,000, who carry on a large

coasting trade with Malabar on the south and with the Persian Gulf. While the monsoon lasts no sea-boats can enter or leave the harbour of Keti. All sea-borne traffic has to be transferred to the Indus river vessels.

The vicinity of the Hajamro is famous for its pure crystallised honey, and for the curious habit the bees have of affixing their combs to the chawara, Ægiceras majus, and

other saline plants.

Wild duck, pelicans, flamingoes, geese, spoonbills, storks, cranes, snipe, the Egyptian ibis, kulang, ubara (or tilur),

partridges, quail, and plover, abound in this district.

Lahori Bunder on the south or left bank of the Baghiar, or western branch of the Indus, twenty miles from the Piti mouth, was once the principal port in Sindh, and in 1609 admitted vessels of 200 tons burthen. At the close of the last century there was an English factory here. Owing to the channel on which the town is situated having silted up, and become unnavigable, the place has fallen into complete decay.

In the Shah Bunder district, on the Sirgandar creek, a branch of the Indus, there are immense deposits of salt, estimated to supply the whole world for a hundred years, practically inexhaustible. Near Kotasir on the Kori branch of the Indus, it is calculated there are 1,500,000,000 tons. It was to Shah Bunder the English factory was transferred from Aurangabad when the

Indus deserted the latter place.

Along the coast of Sindh, and particularly about the mouths of the Indus, the pearl oyster is found in extensive beds, chiefly on banks left dry at low tides. The Sindh pearls are not equal in value to those produced in Ceylon and the Persian Gulf fisheries, and are known as seed pearls. The right of fishing for pearls has been let for so high a sum as Rs. 35,000 per annum.

The shell of the Sindh pearl oyster is very thin, and is used in Kachh and Kathiawar as a substitute for glass to

admit light.

The town of Mugalbhin, on the left bank of the Pinyari branch of the Indus, on the borders of Kachh, is situated on the main road of communication between Sindh and Kachh. Great numbers of pilgrims pass along this road to visit the celebrated Hindu shrine at Naryansar, about six miles from Lakhpat. There is also a large fair held annually in February at this town, in honour of a Muhammadan Pir, whose tomb is then visited by about 5,000 persons.

To the south of the province is the great Rann of Kachh, containing an area of 7,000 square miles; from June to November it is covered with salt water, at other periods only partially so. The entire tract is a desert, where no vegetation can be seen excepting a stunted tamarisk or a mangrove at long intervals. The soil is hard, dry, and sandy. Owing to the evaporation of water by the sun this immense area is at times covered with an incrustation of salt an inch thick, and even lumps, beautifully crystallised, as large as a man's hand, may be picked up. The effect of this wide expanse of salt is most dazzling, and has been known frequently to cause blindness. The mirage, or sarab, prevails very vividly, and produces wonderful illusions; a small patch of shrubs appears like a forest, and a heap of salt like a city built of marble. The antelope and wild ass (gorkhar), the only quadrupeds that frequent this desolate tract, are magnified into elephants. During the dry season, when the sun is shining, the Rann may be mistaken for an immense sea of water, owing to the reflection of light from its glazed saline surface. It is supposed to have been originally an inlet of the sea, which had its bed raised subsequently by an earthquake.

There is a tradition, however, that the Rann was once highly cultivated, and that a branch of the Indus ran through the tract, then known by the name of Sayra, until an earthquake diverted the course of the river. Mounds of ruins scattered about attest that the district was once fully populated. At Lakhpat the south-west monsoon terminates, and

rain seldom crosses the Sindh frontier.

The boats used by the natives on the Indus, called dundhi, Indus Boats. are well adapted to the peculiarities of that river. They are used for cargo, and some of them are eighty feet long, of sixty tons burden. The bow of the vessel rises to an angle of about twenty degrees with the surface of the water, and the stem is at double that angle; the sail is large, of lateen shape, and hoisted behind, not before the mast; the bottom is flat, and the whole construction of the vessel suited to lessen the violence of the shock when it runs against the bank-a very common accident. The dundhi is steered with a long curved oar, or a clumsily arranged rudder and double tiller. When laden it draws only four feet of water. The Sindh boatman builds from the babul and other woods that grow in the country, but the boats of Lower Sindh are built with wood from the Malabar coast. The coirs and cordage come from the same vicinity.

The kauntal is a ferry boat, of great beam, and faster than the dundhi.

The mati, used chiefly by the pala fishermen, and the masak, an inflated hide, are used by the natives in Lower and Upper Sindh for crossing the river. The jhampti was the state barge of the Mirs of Sindh; this vessel, built at Karachi, of teak, was sometimes 120 feet long, with a beam of eighteen and a-half feet; had four masts, two large open cabins, and drew only two and a-half feet of water; it was pulled by six oars, and had a crew of thirty men. There is a small useful boat called the dundo; the crew consists of two men; they are used in the fisheries, both on the river and on its dhandhs (lakes).

The trade of the Indus by means of native craft employed, in 1861, about 3,000 boats in the up-river traffic, but only 1,300 in the down-river traffic. The steamers must have interfered with this trade, for, in 1855-56, the number of boats in the up-river traffic appears to have been about 2,000, and in the down-river traffic between 5,000 and 6,000 were

employed.

In the year 1835 the government of India placed the first steamer on the Indus; others were put on up to 1847, when ten vessels were employed and forty-three barges; the profits realised varied a good deal every year; in 1862 the receipts amounted to Rs. 3,02,926, and the expenditure to Rs. 2,63,928; in 1874 the totals were respectively Rs. 8,39,732 and Rs. 8,03,420. Since the opening of the Indus Valley railway the traffic on the river has gradually fallen off, the Indus Flotilla Company has been abolished, and the property disposed of. Its headquarters were at Kotri, where the company had workshops for repairs. Up to 1862 the government worked the flotilla, but it being no longer necessary to have a naval force, the government of India ordered that it should be broken up, and five of its steamers, with flats and barges, were made over to the Sindh railway. The capital of the company was £250,000, and government was a shareholder to the extent of the value of the steamers and other property made over to the new company. As previously mentioned, since the opening of the Indus Valley railway, the Sindh, Punjab, and Delhi railway flotilla has also been abolished, and the steamers sold. Another company, called the Oriental Inland Steam Navigation Company, formed under the fairest auspices in London, placed on the river, in 1862, steamers and barges, intended to form a long train of cargo-carrying vessels; but

the strength of the stream was found to be too great, and, after a few years, this company entirely collapsed, the property was sold, and the capital subscribed was lost. The canals in Sindh, which are so essential to the prosperity of the province, but which have been pronounced to be not so beneficial as they might be if their construction were better, are cut in an oblique direction from the river Indus, and vary from 10 to 100 feet in width, and from 5 to 10 feet in depth. They are dug in such a manner as to draw off water only during the inundation, and the river must rise several feet before its overflow will run into them. They have many awkward bends, which seriously interfere with the value of the fall; they vary often in shape, and follow too closely the natural slope of the country; consequently the fall is sometimes one foot per mile, in others only a few inches; in fact, they are rather natural watercourses than canals. In some instances the old branches of the Indus have been used, and this is easily done, for it has at different periods washed nearly all parts of Sindh, which is an alluvial plain. The uncertainty both as to time of flood and quantity of water on each occasion causes much irregularity in the amount of produce from the irrigated land. The first inundation is expected about the 15th. of May, and by the end of August the river is falling rapidly.

The cultivator is ready for the earliest flood, but if it do not come at the proper time he must remain idle; while if he has succeeded in completing his ploughing and sowing, the quantity of water may not be sufficient to bring his crops to full maturity. Thus the fall of rain in Sindh being limited, the produce of the entire province varies greatly each season. In one year the yield may be very large; in the next the cultivator will be nearly starved. But irrigation in Sindh is indispensable, and the government of India have spent large sums in making canals. Its works are to be found in the districts of Karachi, Haidarabad, Shikarpur, and the frontier, the Upper Nara (Shikarpur), the Lower Nara, Northern Canal, Thar Canal and its branches. The income from all these amounted in 1872–73 to a little more than thirty-five

lacs, and the expenditure to about nine lacs.

At Kotri the Indus Valley State railway commences. After passing the following unimportant stations, Petaro, thirteen miles from Kotri, Budapur twenty-six, Gopang thirty-five, all close to the right bank of the Indus, the railway station of

Manjhand, Forty-three miles from Kotri, is reached.

HALA.

Hala, thirty-six miles north of Haidarabad, situated on the main road to Rohri, is opposite Manjhand railway station, on the left bank of the Indus. It is the residence of the Deputy-Collector, and possesses a court-house, dispensary, and dharmsala, and a population of 4,200. This is the chief town of the district, and besides the manufacture of cloths on a small scale, Hala is the centre of the manufacture of Sindh pottery, which has been long celebrated. The coarser kinds of earthenware are of clay taken Pottery. from the bed of the Indus. Glazed pottery is made in the shape of tiles, dishes, plates of all shapes and sizes, vases, flowerpots, drinking cups and water-bottles, pinnacles for the tops of domes, pierced windows, and other architectural accessories. In form, the bowls, jars, and vases are egg-shaped, turban, melon, and onion-shaped; in the latter the point rises and widens out gracefully into the neck of the vase. They are glazed in perfectly transparent turquoise, or in a rich dark purple, dark green, or golden brown; sometimes they are diapered with a flower or lotus of a lighter colour than the ground. The knop-and-flower pattern is generally used as an ornament round the bowl, spaces being alternately left uncoloured and glazed in colour. Sometimes a wreath of the knop-and-flower pattern is simply painted round the bowl on a white ground. In a report on this pottery at the International Exhibition in 1871, the tiles are spoken of as very important illustrations of Sindh art. They are similar to the Oriental tiles known as Persian, which adorn the old mosques of Egypt, Syria, Turkey, and Persia. The harmony in the distribution of colour, and the artistic feeling which distinguish the manufacture of Sindh pottery, have been very highly commended, and are quite apparent. In glazing and colouring kanch (literally glass) and sikka, oxides of lead are used, and it is considered necessary that in firing the furnace in which the kanch is melted, kikar, karir, or capparis wood should be employed. The rich colours are obtained from the oxides of copper, lead, or iron. Glazed tiles have been used in the East from a very early period; the royal palace at Babylon was adorned with a hunting scene showing divers-coloured forms of men and animals baked in clay; but it is supposed that the glazed pottery and tiles of Sindh and of the Punjab date from the conquest of Jenghiz Khan, A.D. 1206-27, which

pottery, which is a sumptuary, not a village art, was introduced from China, through Persia, by the Afghan Mughals, through the influence of Tamerlane's Chinese wife. In Persia, however, the art had existed from the greatness of Chaldea and Assyria; its name kasi in Persia and India is perhaps the same semitic word kas (glass), by which it is known in Arabic and Hebrew. Besides the manufactory of glazed pottery already noticed, there is a trade in Hala in bajra, joar, wheat, piece-goods, cotton, and sugar.

The chaniah used in glazing pottery is also eaten, especially by the women. It is an unctuous earth, a compound of soda,

obtained from the soil.

The present town of Hala was built in 1800, in consequence of the threatened encroachment of the river Indus. The old town is two miles north of the new. In the immediate neighbourhood of the former are the ruins of Khudabad, for a time the favourite residence of the Talpur chiefs of Sindh, where are remains of several tombs; the largest is known as Fateh Ali Khan's monument, about 100 years old. There is a tomb in this taluka, said to have five centuries of antiquity, where Hindu fairs are held. It is ascribed to Lal Udero, and remains in the keeping of a chapter of Musalmans, who derive a large revenue from the Hindus who visit it. Lal Udero is really a water deity of only local fame, but. his tomb is revered by Hindus and Muhammadans alike; the former celebrate his miracles wrought in defence of Hinduism, the latter the wonders he is said to have displayed after becoming a follower of the Arabian Prophet.

SANN

Is 53 miles from Kotri and 171 from Sukkur. About this place the monsoon breeze ceases to be felt. The village only contains 2,000 inhabitants, consisting chiefly of the Memon and Muhana tribes of Musalmans and about 400 Hindus.

FISH-CATCHING ON THE INDUS.

Fishing pala is the chief employment. The Muhana or Miani tribe of fishers and boatmen who find occupation and subsistence on the Indus, form a very large population, apart from either the Jat cultivator or the turbulent Beluchi, and are a most active and athletic race. Many of them as fishermen live, it may be said, in rather than on the river. All have villages immediately on its banks, their boats

and nets furnishing all that is required for their maintenance. In many places, especially near the Manchar lake, whole families of this class live entirely after the Chinese fashion, in their boats, having no other habitation. The women share the labour equally with the men. Mianu in Sindhi means a fishing village, hence there are several

places of that name.

The otter (Lutra nair), or loodlera of the Sindhis, is very common on the banks of the Indus. These animals are trained by the Muhannas to catch fish, and also to drive them in shoals towards the nets, just in the same manner as a collie dog collects sheep at the order of the shepherd. The otters may be seen near the fishermen's boats in twenties and thirties, tied round the waist and secured to stakes, playing in and out of the water with the children and dogs.

The pelican (Pelicanus onocrotalus) and cormorant (Graculus carbo) are also used to catch fish, which they secure with their huge bills, where they are retained until released by the fisherman. A string is tied moderately tight round the neck of the bird, so as to prevent the fish being swallowed. Two or three cormorants are generally attached to each boat.

They are quite as tame as the otters.

Mr. Murray, the curator of the Karachi Museum, and the well-known naturalist of Sindh, has kindly furnished the

following particulars:

"The cormorant used in Sindh by the Muhanas for fishing in the lakes or dhands is a species known as Graculus carbo (Linn.), common nearly throughout India during winter. Fish being their prey, they naturally make terrible havoc among them. They drop down upon the object of their pursuit from great heights, dive after it with rapidity, and with an almost unerring certainty seize their victim. excellent account of the bird is given by Bewick in his 'British Birds,' who makes mention of the Chinese training them to fish. Notwithstanding the natural wildness of their disposition, these birds have been rendered subservient to the purposes of man both in Sindh and other countries. On the lakes in Sindh almost every fishing-boat has a couple of them trained to fish, by which they gain their livelihood at certain seasons, when fish is not very abundant and from sundry causes cannot be netted. A string placed round the neck, usually made of woven straw, hinders the bird from swallowing. Its natural appetite joins with the will of its owner, and it instantly dives at the word of command, and returns to the boat when sufficiently gorged. Of small fish, its maw will hold from five to seven, but larger ones probably one; and in some instances, when two birds are in the field at the same time, they act in concert in catching the large fish. In England, according to Willoughby, they were hooded in the manner of falcons till they were let off to fish; a practice

also followed by many on the Indus."

His description answers exactly the manner of fishing on the Indus. At the riverside a Muhana unhoods his cormorants, and having tied a thong round the lower part of each of their necks that they may not swallow the fish they catch, he throws them into the river. They presently dive, and for a time with wonderful swiftness they pursue the fish under water; when they have caught their fill they rise to the top. Graculus carbo breeds in Sindh in July and August.

Pelicans (Pelicanus onocrotalus and Pelicanus Philhpensis) are also sometimes trained; but not being divers are not of much service, and are kept chiefly as an object of show. Their skins stuffed are, however, used by fowlers as a decoy. The stuffed bird fitted on top of their heads, they tread in the less deep parts of the lakes, and unobserved by the ducks and waterfowl capture a great number, pulling them down by the legs. The skin of the breast and under parts is

in great request for making muffs.

The village of Sann is situated on a mountain torrent of the same name, which is also called Rani Nai; before entering the station it is crossed by a bridge 1,034 feet in length, and having twenty-three spans of 40 feet each. During the rains this stream brings down large quantities of water and

gravel from the Laki hills.

Seven miles south-west of Sann there is a very large Rani-ka-Kot, ruined fort called Rani-ka-Kot, built early in the present century by the Talpur Mirs, at a cost of twelve lacs; it was capable of holding a force of 2,000 men. The fort was abandoned in consequence of the Sann river changing its course from under the walls to some miles distance; it has lately, however, commenced to resume its old channel.

AMRI

Railway station, thirteen miles distant, is next reached; and nine miles farther on is

LAKI

Railway station, 76 miles from Kotri, and 149 miles from Sukkur. The town is close to the Indus, and near the entrance to the Laki pass, on a very picturesque site; adjoining the village is a small lake. There are a number of

tombs and masjids, and about a mile to the west, at a place called the Dhara Thirtha, a spring of sulphurous water flows from the base of a calcareous precipice 600 feet in height. The water has a temperature ranging from 102° to 124° Fahrenheit. It is much frequented by those of the inhabitants who suffer from skin disease and rheumatism. The stream from this sulphurous spring passes close to the station, and the railway crosses it by a bridge of twenty-eight 10-feet spans. The Laki mountains to the north and west have a very striking appearance. This range is of recent formation, and contains a vast profusion of marine exuviæ. Specimens of the asteroid, oyster, and nummulite may easily be picked up among the railway ballast. Huge fissures, apparently produced by earthquakes, traverse the mountains, and the hot springs and sulphurous exhalations show that volcanic action has been comparatively recent. Lead, copper, and antimony are found.

The population of Laki is about 1,000. There is a

dharmsala, post-office, and police thana.

A few miles beyond Laki station the railway enters the pass of the same name, at an elevation of 200 feet above the Indus, which runs below. It here has the appearance of a large bay, and the view is very pretty. The stream is usually dotted with a number of boats, and their peculiar sails have a very picturesque effect.

The first station of any importance on the line after

Kotri is

SEHWAN,

Eleven miles from Laki and 138 from Sukkur. The town of Sehwan contains 4,600 inhabitants—one half Musalmans, the rest Hindus. It is situated on a hill 117 feet above the surrounding country, close to the Laki hills, and in the hot season the heat is intense, almost unbearable to The manufacture of carpets and pottery is Europeans. There is a tomb or shrine in Sehwan, resorted to carried on. by large numbers from long distances; it contains the remains of the revered saint Lal Shahbaz, called by the Hindus Raja Bhartari; the date of the tomb is A.D. 1356. By the rustic Muhammadans this saint is called Kalandar, and he is constantly sworn by as if he were a god. The settlement is very ancient, as its vast burial grounds testify; it has a fort called Kafir Kila, said to have been built by Alexander the Great, eighty or ninety paces high; on the top is a space of 1,500 by 800 feet, surrounded by a broken wall; it is now a mound only.

Sehwan was one of the six fortresses of Rai Sahasi II., who died in 630. It was captured by Muhammad Kasim Sakih in the first Arab invasion of Sindh in 713. This is now the centre of the government system of canals, thirty-seven in number, the Nara (western) being the largest. The Manchhar lake contributes largely to the irrigation of the district. In the Sehwan district the best wheat in Sindh is grown. The engraving of seals is beautifully and artistically carried on by the process already described.

Lake Manchhar deserves especial notice. It is a fair expanse of calm clear water, lying beneath the Manchhar. mountains, and surrounded by rich foliage, with a still, deep, central channel, tangled with lotus flowers, among the dark plants of which rest the small boats that form the floating habitation of many of the Sindhian families, who subsist on the fish which here abound, and the innumerable varieties of waterfowl that crowd its margin.

The country around in its general appearance is also very superior to any scenery on the river banks. Occasional ranges of hills, small lakes surrounded with cypress trees are met

with, and better cultivation prevails.

Manchhar lake is twelve miles from Sehwan, and when full of water is fifteen to twenty miles in length, about ten miles in breadth and deep. Both the fisherman and sportsman

find amusement in this charming spot.

The lake and its vicinity abound with coots, cranes, flamingoes, pelicans, herons, bitterns, storks, terns, and cormorants; there are also grouse, plover, partridge, quail, geese, snipe, and numerous varieties of duck. The bustard (ubara -Houbara Macynecnii) or tilur is also found, but being very wary and shy it can only be approached from the back of a camel. During the cold season, most of these birds visit the Manchhar lake in myriads. Large numbers are taken by driving them against a long net stretched between two islands. When they have approached sufficiently near, a cry is raised, the birds all rise, and, flying against the net, some become entangled in its meshes. Coots are destroyed by bows and arrows; a flock is driven in the direction where five or six men have been previously placed in line to receive When the coots arrive close to the ambush, they rise and fly over the heads of the watchers, who immediately discharge their blunted arrows, and they are so expert in the use of the bow, that large numbers are stunned, fall, and are easily secured.

Another most unsportsmanlike method of catching waterfowl is followed. A man puts off from the bank, with his head encased in a *chatti* (a large earthenware vessel) having two small apertures for the eyes. He floats in quietly among the unwary birds and pulls them one by one by the feet under the water, securing them to a rope fastened round his waist. After obtaining a sufficient number, he swims ashore, and disposes of them alive at the nearest market.

The principal fish found in addition to the pala, are the dambhro or chelri (a reddish-coloured fish which often attains an enormous size), the morako, the gandan (a long bony fish of a silver colour, in length from three to five feet), the shakur, the jerkho (a very large fish), eels, catfish, popri, dohi, theli, prawns, danur, and singari. The alligator, tortoise, and

turtle are also plentiful in the lake.

The fish are generally caught by spearing, the dense growth of weeds preventing the employment of nets. A fisherman stands in the prow of a flat-bottomed boat which is slowly and steadily propelled by another man. He holds three or four light cane spears in one hand, each about eight feet long and barbed at the top. So soon as a fish is seen, he hurls the handful of spears after it, and though some take no effect, it generally happens that one or two hit the mark. The shafts soon become entangled in the weeds, so the prey is easily secured and lifted into the boat. Should a fish be lying quietly amidst water-lilies or similar growth, it is killed by a stab with one spear.

The Muhanas or fishermen of Manchhar lake are a finerace of men, tall and well-made, and the women are famed fortheir beauty; they are industrious and good cultivators.

Panthers, hyænas, wild hogs, wolves, foxes, jackals, the phare or hog-deer (Axis porcinus), and the chinkara or ravine antelope (Gazella Bennettii) are to be found in this district.

The nag (cobra), the lundi, the ghorela, bimuhi (or two-mouthed), the daman and korari snakes are common. Pythons are occasionally met with in the more hilly districts. The han khun (Olea cuspidata), a flat-headed description of lizard, alleged to be as deadly as the cobra, is sometimes seen, but it is doubtful if it possesses the poisonous power attributed to it.

A peculiar kind of sheep from Beluchistan, with four horns and sometimes as many as six, is brought down from the mountains to graze. Swarms of locusts sometimes commit

great devastation in this and neighbouring districts.

The lorhi and beh, edible roots of two water-lilies, the publium (Nelumbium speciosum) and the kuni or puni (Nymphæa pubescens), are esteemed a great relish by the natives, and possess the flavour of the potato and chestnut. The tubers are eaten either raw, roasted, or boiled.

The kau, or wild olive, is much prized by the natives for making combs. It is found on the banks of the lake, as also the dwarf palm, called pish (Chamarops Ritchiana), used by the Brahui tribes for making ropes, sandals, mats, and baskets. The lai (Tamarix dioica) yields manna known as ugam or maki, highly prized by the natives as an important ingredient in their sweetmeats.

Two and a half miles beyond Sehwan the Aral river is crossed by a bridge of iron girders 359 feet in length, consisting of eight spans of 40 feet each. The Aral river, one of the channels by which lake Manchhar discharges its waters into the Indus, is twelve miles in length and navigable throughout. The Western Nara, lake Manchhar, and the Aral river form a continuous waterway, extending about 180 miles, nearly parallel to the Indus.

Beyond the Sehwan, Arazi station, six miles distant, is passed, and before arriving at Bhan, the Karo Phiti and Garonah canals are crossed, the former by an iron girder bridge, 224 feet in length, and the latter by one of the same description, 89 feet long. They are both short canals supplied from the Indus. Between Bhan and

DADU

Railway station is the ruined city of Khudabad, the ancient capital of the Kalhora dynasty. Its remains cover a large extent of ground. The decline of Khudabad dates from 1768, when Ghulam Shah Kalhora founded the city of Haidarabad, and removed his Court thither, The population seem also to have migrated en masse. In the vicinity is to be seen the lofty tomb of Yar Muhammad, the first prince of the Kalhora dynasty. Inside the building a number of clubs are suspended, placed to show with what case the ruling tribe of Sindh, the Pahwars, were conquered by the Kalhoras, and symbolising that wooden clubs, not swords, were required for this purpose. Dada has a population of 3,000, mostly Muhammadans. There is a travellers' bungalow and the usual government buildings.

Shortly after leaving Radhan station, 146 miles from Kotri and 79 from Sukkur, the Western Nara canal is crossed by an iron girder bridge, consisting of three spans of 40 feet, in all 134 feet in length. The Western Nara canal, which was originally a branch of the Indus, but has been artificially improved since the British conquest of Sindh, leaves the parent stream close to the boundary dividing the Sukkur and

Larkana districts, twenty-five miles north-east of the latter place.

As the name implies, Nara or Naga (snake), the stream is very serpentine in its course; the direction, however, is generally southerly and almost parallel to the Indus. After traversing 138 miles it falls into the northern side of the Manchhar lake. The Nara is navigable, and during the floods, from May to September, is preferred by boatmen to the main stream, as the current is not so strong.

LARKANA,

So called after the tribe of Larak which was once settled here, is 48 miles from Sukkur, and 176 from Kotri, situate on the south bank of the Ghar canal, which is spanned here by a fine bridge. There are well-laid-out gardens, fine trees and spacious walks; and Larkana is styled "The Garden of Sindh." The Deputy Collector resides here, and there is a civil court and a travellers' bungalow; also a school and dispensary. The population is over 13,200, divided equally between Muhammadans and Hindus. Larkana is one of the principal grain marts of Sindh, and there is an extensive local trade in metals, cloth, and leather; there is also a transit trade in rice and various kinds of grain, exported chiefly to the Haidarabad and Karachi districts. The Sindhis have a proverb to the effect that if you are a rich man you should go to Larkana, where you can easily spend your money. There are the remains of an old fort at Larkana (originally a large square building with four towers), and a celebrated tomb on the north bank of the Ghar canal, in honour of Shah Baharah, a minister of Nur Muhammad Kalhora, who was sole manager of affairs here and commanded a division of 10,000 men. This chief lived in A.D. 1774. The district of Larkana, which is bounded on the west by the territory of the khan of Khelat, is irrigated by several of the Sindh canals, and is very fertile, though subject to heavy floods at the inundation season-in July and August. These floods, called lets, are three in number. One, very serious, comes from Kushmoor, about 100 miles to the north; but the most destructive is the jhali flood, which in 1874 breached the bund that had been constructed to keep it under control, and inundated 100,000 acres of land, destroying or damaging fifty-three villages. There was a great flood from Kushmoor, in August, \$28, which swept through this district and too miles below. The climate is like the rest of Sindh the hottest season from 1st May to 10th June, called by the natives chalibe or forty days. s kh Soudies

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Near this lie extensive forests of nim, sissu, babul, pipal, and karil; the tamarisk also grows to a very large size. In the Kirthar range, and towards the territory of the khan of

Khelat, the tiger, hyæna, and ibex are met with.

Seventy miles west of Larkana is Dhar Yaro, one of the highest peaks of the Kirthar mountains. From Larkana to the village of Hamal, a distance of thirty-five miles, the road is fairly passable; thence to Tridak, twenty-three miles, there is only a bridle path, circuitous and difficult; the remaining portion of the journey consists of steep and rocky ascents and descents, one of the latter being 1,200 feet deep. Dhar Yaro is 6,000 feet above sea-level, but it is surrounded by much loftier peaks, one, Kuto-jo-Kabar (or Dog's Tomb), having an elevation of 7,200 feet.

The Danna Towers are situated upon the same range of mountains at an elevation of 4,500 feet. From the absence of a sufficient supply of water, and the want of vegetation, these hills can never become sanitaria

like those in the Himalayas.

The Danna Towers and other titanic ruins are popularly believed to be the work of some giant race; herculean power was certainly required to put the huge boulders into position. They are the unknown and imperishable memorials of an age

and race long passed away, leaving no record.

Near Larkana is the tomb of Shahul Muhammad Kalhora. A Deputy Collector of the district, writing of this tomb, says: "It is rather an imposing building, regarded with great veneration by the people of the country. Shahul Muhammad was the grandson of Adam Shah, the celebrated mendicant, who, collecting adherents in Sindh, finally obtained such power as to pave the way for his descendants to the throne of the country. Even in the time of Shahul Muhammad, the Kalhoras had obtained power and influence and a considerable

Shahul Muhammad Kalhora's Tomb. extent of land, although it was not for several generations that they became the absolute monarchs of Sindh. Their power at that time may be known from their frequent skirmishes

with the armies of the viceregent of the Delhi emperor. It was in one of these conflicts, at the village of Fatehpur, about six miles from Larkana, that Shahul Muhammad was killed, receiving thereby the honours of martyrdom. It is related of him that after death, his head flew to the spot where his tomb now stands, whither his followers afterwards brought the body. His tomb is situated on an eminence, and is plainly built, but the interior is decorated with the enamelled tiles of Sindh. In an outer court are deposited the remains of his immediate

followers and descendants, and some of those who fell with him at Fatehpur. The doorway, both at this court and of the mausoleum, is hung with the votive offerings of those who consider that their prayers for any particular blessing have been heard through the mediation of the saint. These consist principally of iron bells and strings of shells. The pilgrim to the shrine rings them on entering the portal, and, muttering his prayers, reverently approaches the more sacred building. The tomb itself is covered with rich silk and brocade, the offerings of the wealthier visitors. The sides of the hill are covered with brushwood, amongst which are the humble graves of the less celebrated of his descendants. On descending from the edifice, a party of miserable mendicants, whose duty it is to keep the courts in a state of cleanliness, clamorously demand a fee, a portion of which is retained by them, and the remainder distributed to the few surviving descendants of the family. It may be mentioned here, as a proof that the rapid fall of the house of Kalhora was no less striking than its curious rise to sovereignty, that one of the parties now receiving a portion of the above-mentioned alms is a lineal descendant of the renowned Adam Shah, and was employed recently as a goatherd. This tomb was built about 190 years ago."

After leaving Larkana the railway crosses the Ghar canal by an iron girder bridge of 130 feet, consisting of two spans of

60 feet each.

Ruk

Is the junction whence the Kandahar railway branches off, passing through Shikarpur and Jacobabad into the territories of the khan of Khelat to Sibi. It lies thirty-three miles from Larkana, and fifteen miles below Sukkur. After passing Ruk junction, the viaduct is crossed, on an iron girder bridge 581 feet in length, consisting of thirteen spans of 40 feet each.

SHIKARPUR

Is ten miles north-west of Ruk, with a population of about 43,000. The gardens in and around the city yield abundance of dates, mangoes, oranges, mulberries, and other fruits. The manufactures of Shikarpur consist chiefly of carpets and coarse cloths. At the jail woollen and cotton carpets, baskets, tents, shoes, and a variety of articles are made: some excellent pile carpets there manufactured were shown some years ago at the Karachi Exhibition. The town was founded in 1617 by the Daudputras, sons of Daud Khan, a tribe of weavers and

warriors. The Daudputras were expelled, for continued turbulence and rebellion, about A.D. 1748, and formed after-

wards the Bahawalpur State.

The Shikarpuris are dispersed all over Sindh. Postans states that among the wildest fastnesses of the Beluchi mountains, in the deserts and in the smallest collection of huts of jungle or plain, a Shikarpuri and his shop of tobacco, spices, groceries, or cloths, is sure to be found. These men have for many centuries been the most prominent traders in the countries from the Indus to the Caspian. In the pursuit of their calling they leave their native country for many years, quitting their families to locate themselves amongst the most savage and intolerant tribes. Yet so essentially necessary are they to the wild Turcoman, the rude Afghan, and even the bloodthirsty Beluchi, that they are, with trifling exceptions warmly protected. The smallest bargain is never struck between two natives of these countries without the intervention of the Hindu Dalal or broker. Covering his hand with a large cloth, he runs backwards and forwards between the parties, who are placed a short distance apart, grasping alternately the hand of each, and throwing over it a cloth to conceal the signs made, which indicate the amount offered by squeezing the joints of the fingers, representing units, tens, or hundreds as the case may be. Thus the bystanders are kept in the dark as to the price at which an article is sold, and irritation at the public offer of a lower sum than was expected is avoided.

The reputation which Shikarpur enjoys as a centre of trade has arisen mainly from the natural advantages it possesses. It is one of the gates of Khelat and Afghanistan, and is thus a route for trade through those countries and to the rich valley of Khorasan, Turkestan, and Central Asia. This wide field of operations seems to have inspired the merchants of Shikarpur with more energy and enterprise than are ordinarily found amongst Oriental traders; they have agents in all parts of Afghanistan, Persia, Arabia, Central Asia, and even in Russia. The celebrity of Shikarpur does not, however, date further back than A.D. 1617, corresponding to Hijra 1026, when the city was founded. The history of the country before this period is comprised in the history of Sindh. The Hindus possessed the upper part of Sindh for some time, after the conquest of the southern portion of the province by the Arabs.

Shikarpur is twenty-four miles north-west from the Indus at Sukkur, and forty miles from Larkana; it lies on low ground, but in the midst of a fertile country, irrigated by canals. The houses are all constructed of unburnt bricks, in consequence of the great heat of the climate during summer, and have upper rooms; many are four and five storeys high. The streets are narrow and confined. The great bazaar, which is roofed to keep off the heat of the sun, contains all the houses of the merchants, who carry on a large and extensive banking business. The city walls are 3,800 yards in circumference, and there are eight gates. The extensive suburbs are inhabited by a large proportion of the population; but there are no public buildings of importance except those erected since the annexation of Sindh to British territory. One-third of the population are Muhammadans, the rest Hindus, amongst whom are the principal bankers. possess more wealth than the Muhammadans, none of whom, with the exception of the Mullas and Sayyids, are wealthy. Great numbers of Græco-Bactrian coins have been found in

Shikarpur.

The history of the modern town commences in 1617, before which time there are no records of its existence. During the reign of Akbar, Sindh was amalgamated in the Subah, or province of Multan, but the emperor Jehangir, after Akbar's death in 1605, appointed special lieutenants to Though this arrangement interfered his outer dominions. with the rule of the hereditary princes of Sindh, no objection was apparently raised to the selection of the site of Shikarpur by Bahadur Khan, who is said to have been the true founder of the capital of Upper Sindh. The grandfather of this man, Daud Khan, gave his name to the Daudputra tribe. They trace their descent from the prophet Muhammad, but apparently without any right, as they were probably weavers leading an erratic and restless life, warriors also when occasion served. The site of Shikarpur was at this time a shikargah, or hunting ground, and was covered by a large forest, which became the possession of the Daudputras after a struggle.

Laki was the capital, a place nine miles south-east of Shikarpur. The Mhars, a rude and powerful tribe, held it and ruled the country. The Daudputras endeavoured several times to make terms with the Mhars, but without success. In a great battle that became inevitable they, though numbering only a few hundreds against 12,000 enemies, gained a complete victory, slew 3,000 of the Mhars, and robbed the capital of much of its wealth. After this battle the *Pir*, whose advice they had followed, assembled the victors on the scene of the battle, and said, dropping a nail into the earth: "Here let a city be built and let it bear the distinguished name of *Shikarpur*." The name of this *Pir* was Sultan Ibrahim Shah, and his

tomb is still in existence. The position that the rulers of Shikarpur held after the death of Akbar was semi-independent; the weakness of the Mughal emperors prevented them from having much authority over their distant dominions. For some time the different chiefs quarrelled and fought among themselves, and the Daudputras formed alliances with the Kalhora princes of Sindh. No event of importance occurred till Nadir Shah, after taking Kandahar, which he besieged for one year before it fell, took Kabul, and in 1739 entered Delhi. Shikarpur was then, together with all the places and country west of the Indus, attached to the Persian dominions. The Daudputras had their authority restored by Nadir Shah, who, on his return from Delhi, was obliged to compel the submission of a refractory chief in the vicinity of Shikarpur. After effecting this object, he left for Kandahar and Herat.

Not long after the death of Nadir Shah, about 1748, the Daudputras were attacked by the Afghans and driven out of Shikarpur. The fight in the city was desperate; the women were slain by their husbands and kinsmen, and their bodies, covered with jewels, thrown into a well which is shown to this day. There is also shown a long room, in which are placed the bodies of nineteen Daudputra chiefs, each one of whom is reported to have done many valiant deeds.

In 1748 Shikarpur was annexed to the Kandahar State, and lay under Afghan governors till 1824, when the Kandahar kings lost their influence, and it was seized by the Amirs of Sindh. The history of Shikarpur, from this time up to its occupation in 1843 by the British, is comprised in the history of the annexation of Sindh in the same year.

In June, 1839, a detachment of European troops, mustering about forty, when marching from Sukkur to Shikarpur to join an expedition against the Brahuis at Pulaji, suffered so much from the heat that twelve died by the way. This occurred, though every possible care was taken, and the men only marched at night. At that time the temperature in the hospital shed at Shikarpur ranged from 130° to 140°.

The Hindu women of Shikarpur are famed for their beauty, and possess greater liberty than those of any other town in Sindh-going about the bazaar with their faces uncovered,

and freely conversing with men.

JACOBABAD,

The chief military frontier station before Quetta was occupied, is twenty-six miles from Shikarpur, and on the same trade route to Beluchistan and beyond. It has a population of 12,000. This town is a creation of the English rule, principally of General Jacob, who founded it. Its roads have been made, irrigation works constructed, trees planted, gardens laid out, and public buildings erected entirely by the English. The Residency has a library and workshops attached, and is an immense pile. The military lines for native cavalry and infantry extend for two miles, with a number of bungalows for the officers, and an English school which they support. General Jacob was buried here on 5th December, 1858.

The desert known as the Pat or Kachhi desert extends from The Pat or Kachhi Jacobabad to the borders of Beluchistan, Desert. towards Quetta and the Bolan, covering at least 2,000 square miles. Not a blade of grass can be seen in this sterile tract, and it is only famous for the beautiful effects produced by the mirage. The soil is virgin and alluvial, without a trace of salt. Engineers consider that it might be irrigated at a comparatively small outlay by constructing bunds or weirs across the Bolan and Nari rivers, which form the boundary of the desert on the north-west; there is sufficient headway, as well as water, to irrigate nearly the entire plain. The Pat consists of clay deposited by the Bolan and Nari rivers, and other torrents, which flow from the Kirthar range of mountains, and are lost in this dreary waste.

Kennedy describes the Pat as "a boundless level plain of indurated clay, of a dull dry earthy colour, and showing signs of being sometimes under water. At first a few bushes are apparent here and there, growing gradually more and more distant, until at last not a sign of vegetable life is to be recognised. The only vegetation to be met with in these horrid wastes consists of a few Euphorbia, saline plants, and The scene is often rendered still more stunted bushes. dismal by the tantalising mirage, or by a thick haze everywhere overspreading it. In such tracts, when the rains and torrents fail, water can only be obtained from wells, which are generally dug in the beds of the channels, as in other places. The water yielded is brackish. Yet this apparently stubborn soil becomes highly productive under a careful course of irrigation and tillage; yielding annually two successive crops of pulse and grain-principally millet-besides cotton, sugarcane, madder, and similar products of a warm climate. Dates, oranges, limes, pomegranates, and mangoes are also grown in perfection,"

The heat sometimes produces a violent and fatal simoon, or scorching wind. Men or animals exposed to its influence

are struck dead, and their frames so disorganised that the limbs can with little effort be torn from the body.

MITTRI

Railway station is 12 miles from Sibi and 132 miles from the Ruk junction. About fifty miles east of Mittri is the Kahun fort, which Captain Lewis Brown, with a detachment of 140 rank and file of the 5th Regiment of Bombay Native Infantry, gallantly defended from the 11th May to the 28th September, 1840. Afterwards forced to capitulate, he secured honourable terms, and retired to Pulaji, carrying the only gun they had with them-a twelvepound howitzer. Kahun is a walled town, and capital of the Mari Beluchis: it is 2,000 feet above sea-level.

In August, 1840, at the Nuffush pass, near this, Major Clibborn, with a regiment of infantry, half a field-battery, and 300 of the Sindh and Poona Horse, was obliged to retire, after a severe engagement, owing to want of water, although the Maris were beaten, with a loss of 200 men. At the same place, and in the same month, a party of 80 men under a Subahdar were destroyed to a man by the same tribe. In the Nuffush pass, in April, 1840, Lieutenant Clarke and a detachment of 230 men were killed by the Maris.

A very severe earthquake was experienced at Kahun in the early morning of 24th January, 1852. One side of the fort was thrown down, and a great number of houses were destroyed, burying many beneath the ruins. A hill in the vicinity, in which there was a cave occupied by a large number of herdsmen, their families and cattle, was violently shaken. The cave fell in, killing every living creature. About 500 people perished altogether, chiefly belonging to the Mari tribe.

SIBI,

The present terminus of the line originally intended to be run to Kandahar, is in the valley of the river Nari, in the territories of the khan of Khelat, near the Bolan pass, twelve miles north of Mittri. The line of railway was to have passed through the Bolan; but as a considerable bridge over the Nari would have been required in that case, and as the line was constructed only for military purposes, and no time could be lost, it was decided to turn it at Mittri, up the Nari valley to Sibi, avoiding the Bolan altogether. The

engineers, however, considered that a railway could be constructed in this celebrated and long-used pass; and if the difficulty about the bridge over the Nari could have been speedily disposed of, the railway would have been made through the Bolan, thence to Quetta, and perhaps Kandahar. The cost, however, of construction through the pass would have been considerable, and the difficulties to be overcome would have been very great in some parts of it. A proposal was made by Sir Richard Temple, who visited the country on behalf of the government of India for the purpose of deciding which route the new railway should take, to continue the line from the plain of Sibi, through the Nari pass, and along the course of the Nari and its affluents to Hernai; thence to the foot of the Chapar hill, at the base of the Kalipat mountains, through the Chapar hill to the valley above. From this to Quetta and Pishin the country is well adapted for a railway. There is also an alternative route on the sides of the Adina mountains to the Upper Chapar valley. The line would then pass twelve miles distant from Quetta and over the river Lora to Kandahar. The Sibi route was ultimately selected as the more easily practicable of the two. Sibi now forms the terminus; but no decision has yet been given as to the extension of the railway along either of the routes proposed. The entire length of this line, which passes through Shikarpur and Jacobabad, is 150 miles, reckoning from Sukkur.

Sibi was once the chief town of the Kojaks and Brahui tribes, and was formerly a fine, well-built, flourishing, and populous place. Adjoining it stands a large and substantial fortress, which is still a place of strength, even in its decayed condition. The town and fortress were plundered and burnt in 1828, by Haji Khan Kakar, a Kandahar chief, and have never recovered since. The opening of the railway may, however, improve its prospects. The Kojaks now reside in the town of Kajjack, eight miles from Sibi, and the Brahuis

in the town of Kurk.

On the 20th March, 1841, a small force of British troops, sent under a political officer to demand arrears of revenue on behalf of Shah Shujah, was repulsed by the Kojaks and the commanding officer killed. On the following day large reinforcements arrived, but Sibi had been completely deserted by the Kojaks during the night, so the place was taken possession of, plundered, burnt, and levelled to the ground. The Indian government did not approve of these proceedings, and the town was rebuilt the following year and held by British troops. Sibi was occupied by an assistant

political superintendent from November, 1841, to September, 1842, until the British army was withdrawn from Afghanistan. Since these lines were printed the railway has been extended to Rindli, sixteen miles beyond Sibi.

KHELAT.

Khelat is the capital city of the tract of country called Beluchistan, belonging to His Highness Mir Khudadad, Khan of Khelat. It is situated in latitude 29° north and longitude 66° 40' east, and stands on the northern spur of a limestone hill called the Shah Nurdan, at an elevation of 6,800 feet above sea-level. The climate is, therefore, much cooler and pleasanter than that of the plains; the cold season lasts from October to February, when heavy falls of snow sometimes occur; in the hot season, during the months of June, July, and August, the heat is occasionally as high as 103°, and the extreme minimum as low as 48°. The mean temperature between sunrise and sunset is about 76°. Khelat is a fortified town, built in terraces, and has three gates called Khani, Mastung, and Beyla; the two latter named from the roads to Mastung and Beyla, which pass through the town. The walls are of mud, with bastions at intervals and loopholes pierced for musketry, but only a few guns are mounted. The town is well supplied with provisions of all kinds, and with pure water from a stream, which rises at the base of a limestone hill, on the eastern side of the valley. The fort is the palace of the khan; it overhangs the town, and is a crowded mass of buildings adjoining one another. Khelat is perhaps the most ancient settlement in Beluchistan, and part of it may, probably, have been built by Hindu kings, preceding the Muhammadans, who have ruled the country for the last ten centuries. room commands an extensive view of the surrounding hills, and the whole valley, which is eight miles long and three broad, is well cultivated. The population of Khelat, including the two suburbs, one on the west and the other on the east, is not more, probably, than from 14,000 to 16,000, and includes Brahuis, Hindus, Dehwars, and Babis, or Afghans. The Brahuis form the greatest number, and the Dehwars are the cultivators. The other large towns in Beluchistan are Mastung, in the province of Sarawan; Kazuar, in Jalawan; Beyla of Beyla, ruled by the Jam of Lus Beyla; Kej of Mekran; Bagh of Kachh Gandavai, and Dadar and Gandava also in Gandava. The town of Quetta, which is now held by a British garrison, is part of Beluchistan. Its name, which signifies fort or kot, was given by the Afghans, but it is called

Shawl by the Brahuis. The town is at the northern end of the Quetta valley, on the direct route from Kandahar to

Jacobabad and Shikarpur, vid the Bolan pass.

The country of Beluchistan runs along the north-western sea-board of the Indian peninsula; is bounded on the north by Afghanistan, on the east by Sindh, on the south by the Arabian Sea, and on the west by Persia. It has an area of about 106,500 square miles, extending from latitude 24° 50' to 30° 20' north, and from longitude 61° 10' to 68° 38' east, its extreme length from east to west is 500 miles, and breadth 370 miles. The early history of Beluchistan is extremely obscure, but as Alexander the Great marched his armies through the country, there is a short account by Arrian of this region, which he calls the country of the Oritæ and Gedrosiæ. The account he gives of the general aridity and forlornness of the country corresponds with its condition now. He speaks of the fertile spots occasionally met with, and notices the impossibility of feeding a large army, which caused the destruction of the greater portion of the men and beasts which accompanied Alexander's expedition. Mekran coast fish are caught in large quantities, and form the principal article of food of the inhabitants, who thus retain the habit of their ancestors, the Ichthyophagi, as described by the historians of Alexander. The entire history of Beluchistan might be considered to be comprised in that of the two distinct races, the Brahui and the Beluch, who inhabit the country. The Brahuis are the dominant people, and always claim to be provided with wheaten flour for their rations whenever called upon by the khan to serve with the Beluchis and other tribes in any warlike undertaking. The Brahuis probably acquired their position during the Hindu dynasty, when Raja Siva was obliged to obtain the assistance of the mountain shepherds, which the Brahuis then were, to repel the attacks of an Afghan chief. These shepherds, under their chief Kumber, successfully performed the service required of them, but eventually drove the Hindu Raja from his throne and assumed the sovereignty of the country. The Kumber tribes have preserved their precedence to this day. The Beluchis probably arrived at a later period-they describe themselves as of Arabian origin, from Aleppounder the leadership of Chakar, after whom some of the highest peaks and passes and mountains are called, inhabited now by the Mari and Bhugti tribes, who have always been isolated from the rest of the population and live by marauding. Many of the inhabitants who have settled in Beluchistan came with the several conquerors who have invaded India. Some of the tribes on the northern coast accompanied Alexander from the shores of the Caspian; the Sirpura, in the province of Sarawan, are probably the same as the Sarapara,

who resided near the Oxus, mentioned by Pliny.

The remains of antiquity in Beluchistan are not very remarkable; they are the ruins of three ancient cities near Khelat, of another near Beyla in Lus, and of another near Gwajab, on the north-east border of Mekran, covering a large area. Ancient writings on rocks are found in the Lus district, between the Hab river and the Pabb mountains, and near the town of Panderan in the Jalawan province. There are found in various parts of the country a number of stone walls, placed in declivities and across ravines, probably for irrigation purposes, but it is not known by whom they were erected; the present inhabitants make no use of them. Caves have been discovered with skeletons of infants only in them, evidence probably that infanticide was practised at one time. Eastward of Khelat are caves and cave temples. In the Lus district is the Hinglaj temple, still a great place of Hindu pilgrimage, situated in the Hala mountains, about 150 miles from Karachi. It is a low mud building, and contains only a tomb-shaped stone called the goddess Mata. The Musalmans also revere this temple as the shrine of Bibi Nani, possibly from Nanaia, the goddess Diana of the old Persians, so often met with on Scythian coins. Close to the Hinglaj temple are figures of the sun and moon cut into the rocks. Many names of places on the Lus and Mekran coast are the same as those given by the Greeks, and mentioned by Arrian. Maluna, Araba, Kalama, Derembora, and Kophas, are now called Mallan, Araba, Kalamat, Dorambab, Kuphan.

The small province of Lus, with 30,000 inhabitants, separated from Sindh by the Hab river, is ruled by an here-ditary chief, with the title of Jam. He is a Brahui, and is a vassal of the khan of Khelat, but has independent sway in his own country. The chieftainship of Lus has continued

about 250 years.

The first connection of the British with the khan of Khelat was in 1839, when the British army advanced through the Bolan pass to Afghanistan; a treaty was made with the khan by Major Outram in 1841, which was cancelled by a new treaty made when Lord Dalhousie was governor-general in 1854, whereby the British were allowed to station troops in any part of the territory of the khan, and to occupy such positions as might be deemed advisable. The disorder which continued from the accession of the present khan in 1856 to 1876, obliged the government of India to interfere; Captain

Sandeman was sent under a strong escort to Khelat, and in December, 1876, the treaty of 1854 was renewed. The khan attended the Grand Durbar at Delhi on 1st January, 1877, and Quetta was soon after occupied by a portion of Captain Sandeman's escort. A line of railway was rapidly constructed when the Afghan war of 1878–80 broke out, from Ruk, a station on the Indus Valley State railway near Sukkur, through Jacobabad to Sibi, near the Bolan pass. Since the Afghan war and the evacuation of Kandahar, Quetta has been the headquarters of the British troops in Beluchistan.

A branch line of eighteen miles runs from Sibi to Pir Chowki; the distance from thence to

QUETTA,

eighty-nine miles, is usually performed in ten marches.

Pir Chowki is simply an encampment, near to which the Bolan river passes, in which are plenty of maliser and hill-trout. Ducks, cranes, and geese also abound; the tamarisk undergrowth gives shelter to innumerable partridges. The oleander (Nerium odoratum) grows luxuriantly on the banks of the stream; camels, if not carefully watched, will eat this species of oleander, which is poisonous, and always kills them.

The first march, from Pir Chowki to Kundilani, nine miles, leads direct to the Bolan pass; the road runs along the bank of the river, which has to be crossed and recrossed nine or ten times in this short distance. The stream is everywhere fordable, generally averaging a depth of about three feet, and from eighty to a hundred yards wide. Kundilani is surrounded with hills of conglomerate, which rise to an elevation of 800 feet, through which the Bolan river has cut its way. The pass is entered here and is very narrow; when the river is in flood its narrow gorge is filled with water.

The second march is eleven miles from Kundilani to North Kerta. The road is rough, steep, and shingly, and the defile only from thirty to a hundred yards wide. The stream is crossed about seventeen times. North Kerta stands at an elevation of about 1,081 feet. Good fishing is to be obtained here.

The third march is from North Kerta to Bibi Nani, seven miles. The road is in the rough, shingly bed of the Bolan; after passing through a small range of hills, the camp is reached at an elevation of about 1,695 feet. The valley here is three to four miles in breadth, with a steep ascent, about

one in seventy-seven; at Bibi Nani a road branches off to

Khelat, distant 110 miles.

The fourth march is from Bibi Nani to Ab-i-goom, or the Lost Water, nine miles, at an elevation of 2,540 feet. The road is fairly good, but there is no water until reaching Ab-i-goom. The pass at some places is contracted to about sixty yards.

From Ab-i-goom to Mach, seven miles, the fifth march, the road goes over very rocky ground, with several steep ascents and descents. Shortly after leaving Ab-i-goom the Bolan river is crossed, the bed of which is about 300 yards wide. The surrounding hills do not exceed 500 feet in height.

The sixth march, from Mach to Sir-i-Bolan, or the head spring of the Bolan, a distance of nine miles, is very steep; the ascent climbs over masses of boulders, stones, and shingle, the gradient reaching one in twenty-five; this march is very difficult, and as the hills close in on both sides the journey is hot and trying. The passage here becomes so narrow that only three or four horsemen can ride abreast.

The seventh march, from Sir-i-Bolan to Dozan, is seven miles. The river divides into two streams, one running through the Bolan, the other towards Dozan. This name signifies thieves. The road is most difficult and dangerous, passing over very steep and narrow paths, with high, precipitous rocks on either side. In some places it is apparently blocked and impassable, until on a sudden turning an unexpected passage is discovered, leading sometimes through gorges contracted to twenty yards.

From Dozan to Dasht or Darwaza, eight miles and the eighth march, the valley is very desolate and barren; the road rocky, but not so steep. Water is very scarce, being with difficulty obtained at a depth of 400 feet. Occasionally patches of wild thyme and Artemisia or southernwood are to

be seen.

Leaving Dasht, Sir-i-ab, sixteen miles distant, is reached, making the ninth march; the road is comparatively level over a sandy desert plain. Water is obtained by subterraneous aqueducts or *khares*, some thirty feet or even more underground. Where water is supplied in this way a few orchards are always to be found. The highest point in the pass is here reached, about 8,000 feet above sea-level.

The total length of the Bolan pass is sixty miles, highest elevation 8,000 feet. The Bolan river, which runs through it, is liable to sudden floods. During the first Afghan war in 1841, a British detachment was lost with its baggage in one

of these spates.

The tenth and last march is from Sir-i-ab to Quetta, seven miles. The country now presents a more pleasing appearance; the land is fairly cultivated and groves of fruit-trees abound; the road is also good and level, crossed by

watercourses in every direction.

Four miles before arriving at Quetta, or Shawl, as named by the Brahuis, the fort is visible; it has rather an imposing appearance, situated on an elevation of 300 feet above the surrounding plain. The walls, of mud, are laid out in the form of an irregular polygon, some 1,600 feet area. Two ponderous gateways face the south and east, protected by earthen bastions, erected since the British occupation. The fort contains barracks for native soldiers, ordnance stores, and treasury, towering above the cantonment in a valley almost encircled with hills; in the winter and spring the mountains in the distance are covered with snow. There is a plentiful supply of fruit from numerous orchards, and the vine grows in great luxuriance.

Situated north of the fort is the native village and bazaar. The Residency and cantonments are near the entrance to the

Bolan pass.

SUKKUR

Is on the western or right bank of the Indus, with a population of 28,000, equally divided between Muhammadans and Hindus. There are two railway stations; the second lies on the riverside, and close by is the steam ferry, by which passengers and goods are conveyed to Rohri, on the opposite shore of the Indus. It is intended to throw a bridge across the river, probably crossing the island of Bukkur, on which there is a fortress; there is another fortress a little to the southward, nearer to the Sukkur shore, called Sadh Bela. Sukkur is built on a low limestone range which slopes down to the river bank. It is one of the hottest places in India; the heat at sunrise is often 102° to 104°; hot winds prevail from March to July, and the suk, a blasting hot wind from the desert, prevails occasionally, destroying animal and vegetable life very speedily. There are the usual public buildings here-viz. a travellers' bungalow and a dharmsala. The trade of Sukkur is chiefly of goods in transit.

On the hills around Sukkur and Rohri, ancient flint weapons are found, and very fine specimens of arrow-heads

have sometimes been picked up.

Sukkur is surrounded with luxuriant groves of date palms, traditionally said to be the spontaneous growth from seed carelessly thrown about after meals by the Arab conquerors.

It contains several mosques and temples. One minaret or tower about 100 feet high can be ascended by a winding staircase. It was erected by Mir Masum Shah about 1607. A

splendid view is to be obtained from the summit.

In the beginning of 1839 the Engineers of the Bengal Army marching to Afghanistan threw a bridge of boats across the Indus here. It was at Sukkur that Shah Sujah-ul-Mulk defeated the army of the Sindh Amirs in 1834, but the Shah's expedition was virtually unsuccessful, and the dethroned Durani sovereign, after experiencing great hardships and adventures, returned to his asylum in Ludhiana. The loss of life at the battle was heavy, but a greater proportion of men are supposed to have perished in the Indus than by the swords of the Shah's soldiers.

Sukkur is, comparatively speaking, a modern town, and, previous to being garrisoned with British troops in 1839, was merely a village. In 1845 Her Majesty's 78th Highlanders stationed here suffered a loss of 400 men and about 250 women and children from fever and cholera. Sukkur was afterwards abandoned as a military station. It is now, however, a place of greater importance than at any previous period in its history, occupying as it does the centre of railway communication between Multan, Quetta, and Karachi.

BUKKUR

Is a fortified island in the river Indus, situated between the towns of Rohri and Sukkur; it is a limestone rock about 800 yards long, 300 wide, and about 25 feet high, oval shaped. The channel of the river on the Rohri side of the island is about 400 yards wide, and about 80 feet deep; but on the Sukkur side the channel is only 100 yards wide, and about 50 feet deep. A little to the north of Bukkur is a small island called Khwaja Khizr, or Jinda Pir, containing a shrine of great sanctity, connected with which there is a marvellous legend of assistance being once given, in answer to prayer by the deceased Pir of that name, to a Muhammadan on his way down the Indus to Mecca with his daughter. The Pir saved the honour of the daughter, whom the Hindu king tried to seize, by miraculously turning the course of the Indus. The father built this shrine in honour of the saint. Large numbers of Muhammadans come from all parts of Sindh in March and April, to visit the place, Hindus accompanying them. These regard the Muhammadan saint as a river-god, whom they call Jinda Pir. Khwaja Khizr is the name of the

Hindu water-god throughout the Punjab. He is also one of the five Muhammadan Khwajas, and has especial charge of travellers. The lamps burnt at a well are always in his honour.

There is another island south of Bukkur, called Sadh Bela, which also possesses a shrine considered sacred to everything Sindhian. The fish of the river, particularly the pala, are said to pay it respect, by never turning their tails when receding from it.

The entire island of Bukkur is covered by the fort, which has two gates, one facing Sukkur, the other Rohri. Its walls are from thirty to thirty-five feet high, with numerous bastions, partly built of burnt brick, and loopholed. The possession of the fort of Bukkur has always been considered important, and when Sindh was part of the Delhi empire, the king, Muhammad Tughlak, in A.D. 1327, sent only trustworthy governors

to command at Bukkur.

In 1736, it fell into the hands of the Kalhora princes of Sindh, and was afterwards held by the Afghans. From them it was captured by Mir Rustam Khan, of Khairpur. The Mirs of Khairpur, in 1839, ceded Bukkur to the British, by whom it was occupied during the Afghan war in that year, and with them it remained till the annexation of Sindh in 1843. It was the principal British arsenal in Sindh during the first Afghan and Sindh campaigns. In 1865, Bukkur fort was used as a jail, which was abolished in 1876; it had accommodation for 320 convicts, and the position was found to be very healthy. The prisoners manufactured tablecloths, towelling, winter coats, carpets, reed chairs, sofas, and other articles.

A celebrated traveller writes: "The scenery at this particular place assumes the most picturesque appearance. There are few finer views in the world perhaps than that of the mighty Indus at this part of its course. The eastern bank is clothed with beautiful gardens (celebrated by Persian poets as those of Buburlu) of date, acacia, pomegranate, and other trees. These extend for many miles down the stream. old fort of Bukkur, round which the river rushes with immense velocity, is situated on a high rocky island, evidently disengaged from both banks by the action of the stream, which formerly took a more eastern direction at this part of its course, for the ruins of the old Hindu capital, still to be seen, are ten miles to the eastward of Bukkur. Yet that city was situated on the Indus, and the old bed of the river is distinctly to be traced."

The town of

ROHRI,

Or, as it is sometimes called, Lohri, said to be the ancient Lohar-kot, is the chief town of the district. It has a population of 11,000, of whom 6,000 are Hindus of the Banya caste, the remainder Muhammadans. The houses are often four or five storeys high, but the streets are so narrow that only a camel can pass through them, and the air in consequence is close and unhealthy. There are several mosques, some in ruins. The principal, the Jama Masjid, was built A.D. 1764, by Fateh Khan, a lieutenant of the emperor Akbar. It is a massive gloomy pile of red brick, with three domes, coated with glazed tiles. There is a remarkable building called the War Mubarak, about twenty-five feet square, on the north of the town, erected in A.D. 1745, by Mir Muhammad, the Kalhora ruler of Sindh then reigning. This building was constructed for the reception of a hair from the beard of the prophet Muhammad, which had been brought to Rohri by an Arab named Makdum Adbul Raki. is enclosed in amber in a gold case set with rubies and emeralds, the gift of Mir Ali Murad, the present ruler of Khairpur. This precious relic is exposed to view in the month of March every year, when the miraculous powers it is supposed to possess are exhibited; the hair is made to rise and fall, a phenomenon which the devotees attribute to supernatural agency.

About eight miles from Rohri are the ruins of Alor, once the capital city of the Hindu Rajas, who governed Sindh. About two miles and a half from Rohri are the ruins of

another ancient town called Halerrah.

Rohri was formerly a place of great size and commercial importance, and contained large colleges and establishments of Sayyids and holy men. The minarets of these buildings and the domed roofs of the tombs add to the picturesque appearance of this part of Sindh.

Sayyid is a title assumed by all Musalmans who are really, or are supposed to be, descended from the prophet Muhammad, through his daughter Fathima and her husband Ali. Many of them devote their lives to religious duties; some have become famous Pirs or saints, and their tombs are objects of great veneration.

The family of Sayyids who settled at Rohri have lived there for about 600 years. The founder of the family was Sayyid Muhammad Mekkyee, who came to Sindh from Meshed, in Khorasan, whence he was probably driven out

by Timur the Tartar. The Sayyids were men of peace and learning, and were probably glad to escape from the savage rule of the Tartars, who made stables of the libraries and trampled under foot the leaves of the sacred book. India. too, at that time offered a safer and better home for men of piety and learning than they could expect elsewhere. Under these circumstances Sayyid Muhammad Mekkyee came to Sindh, and obtained a grant of land at Rohri, with the condition expressed in the sanad that he should cultivate the land in lieu of the military duties obligatory on all Jagirdars. The surname Mekkyee is doubtless derived from his birth at Mecca, and consequently he was called Sayyid Muhammad of Mecca. A native historian says that this man was the son of Sayyid Muhammad Sujah, an inhabitant of Meshed, whence he went on a pilgrimage to the two sacred cities. He married at Baghdad the daughter of a very noted man, the Shaikh of Shaikhs Shahab-ud-din Sohurwardi, a famous Muhammadan teacher. The son by this wife was born at Mecca and named Muhammad Mekkyee. His father returned to Meshed, where he died and was buried, and Muhammad Mekkyee came to Bukkur. The descendants of this man have lived at Rohri and Bukkur ever since; their sanads have been renewed by every ruler since, and to this day some five different branches of this family still occupy the land of their forefathers. They are not so well off as formerly. The industrious habits, which at the first occupation of the land were compulsory, and which resulted in prosperity, have gradually been abandoned; and, like so many other landowners in Sindh, they have fallen into debt, and hold much of their land at the option of the enterprising Hindu Banya. They reside at Bukkur, Rohri, Aliwahan, Sukkur, and Sayyidpur, which is twenty-five miles north-east of Rohri.

The towns of Rohri, Sukkur, and the island fortress of Bukkur, erected on the limestone hills on either side the Indus, occupy a commanding position, and their minarets and lofty houses combine to make a very pleasing picture. Groves of magnificent date palms abound in the vicinity. The island of Sadh Bela, to the south of Bukkur, is covered with the beautiful green foliage of the acacia. In the neighbourhood are three forests covering 58,000 acres—about 90 square miles—which were planted in 1820 by three Mirs of the Talpur dynasty. The principal trees grown are the pipal, badian (or bar), nim, poplar (or chinar), tun, ber, siras, sissu (or tali), the willow poplar (or bahan), pilu, kandi, tamarind (or imli), and wild caper tree (or karil). The jungle consists

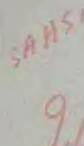
chiefly of tamarisk (jhau or farash). The tiger, lynx, and other wild animals are to be found in the district.

A short distance north of Rohri the Eastern Nara canal is crossed by the railway on a stone-arched Eastern Nara bridge 190 feet in length, consisting of eight spans of 20 feet each. This canal commences in the Bahawalpur State, and passes through Rohri, Khairpur, and the Thar and Parkar districts. It was originally a branch of the Indus, but has now been converted into a canal. It has a southerly course, passes the ruins of Alor, the Hindu ancient capital, and falls into the Fuleli after a course of nearly 300 miles. The water is absorbed or evaporated in the Thar and Parkar deserts during the low-water season; but as long as the inundation lasts a branch is thrown off, which proceeds in a south-westerly direction, and afterwards turning to the south-east, flows by the fort of Umarkot. In 1826 the Nara swept away a portion of this fort and overspread the surrounding desert, forcing its way to the sea by the Rann of Kachh.

Alor. Muhammadan historian, was, at the end of the seventh century, a very large city on the banks of the Indus, and contained many beautiful buildings. It was surrounded with gardens and groves of fruit trees. The Raja, named Suhiris, the son of Sahsi, was considered a good and just ruler. The kingdom extended from Kashmir and Kanauj on the east, to Mekran and the sea on the west; to the south it was bounded by Surat and Diu bundar; to the north, by Kandahar and the Sulaiman mountains.

The dynasty which ended with Suhiris had existed for about 150 years. The names of five of the kings are known. Chachh, a Brahman chamberlain, succeeded to the throne on the death of Suhiris, It was during the reign of his son Dahir that some Muhammadans, who had come from Baghdad to trade and to purchase slaves, were attacked and robbed. This event led to the Arab invasion under Muhammad Kasim Sakifi, who, after capturing Debal, Nerankot, and Sehwan, defeated the army of Dahir and took Alor. The Raja was killed on the field of battle, and his family carried away as prisoners by the conqueror.

There is a legend—the usual Sindhi one—that once a Raja reigned at Alor, who was a bad man, and insisted upon all brides being brought to him before being made over to their husbands. One young bridegroom protested against this monstrous law, but the Raja insisted. In despair, he consulted a fakir, who told him he could only save his bride's honour by



destroying the city; so a prophecy was given forth that if the Raja did not abolish this custom and otherwise repent, his city would perish. He refused, and the prophecy was fulfilled. A Sindhi would add: "And the story must be true, because there are the ruins." The morals of the Sindhis even then must have been lax, for this is the stock story of all ruined cities in their country. The feudal droit de cuisse was the European form of this identical custom.

KHAIRPUR,

Capital of the state of the same name, is a small and insignificant town, sixteen miles south of Rohri, situated in a very rich country, the appearance of which suggests what the land must have been before the Moslem depopulated and ruined it.

The approach to Khairpur from the river at Rohri is through a pleasant succession of gardens, affording a deep shade and delightful relief from the trying sun of Sindh. The Amir's residence is a small mud fort in the centre of the town, of very limited dimensions, and unable to accommodate

the large number of his retainers.

About sixteen miles south of Khairpur is Diji, once the stronghold of a member of the Talpur family, who lived in baronial style. It is surrounded by a wall, and is on the Merwah branch of the Indus, navigable only for about three months in the year. The fort is built on a range of low limestone hills, proceeding in a direction from southeast to north-west, and reaching the Indus at Rohri. It consists of a number of fortifications crowning several eminences, and connected by a single mud wall pierced with loopholes. Here, in January, 1843, the British army was encamped during the advance of Sir Charles Napier to destroy Imamgarh. Though stronger than most of the fortresses of Sindh, Diji is open to capture by escalade. There is a large tower, which was intended to contain the treasure of the Amir, and which is covered by an irregular outwork of singular style.

The Khairpur State, of which His Highness Mir Ali
Murad Khan Talpur is ruler, forms a narrow strip of country,
the western end of which is bordered by the Indus; on the
south lies the Naushahra division of the Haidarabad Collectorate; on the north, the Rohri division of the Shikarpur
Collectorate. Its length is about 120 miles, and breadth
70 miles, covering 6,109 square miles, divided into six dis-

tricts, of which only 124,000 acres are cultivated. The greater portion of the country consists of ridges of sand-hills, except where the Indus and the Eastern Nara Canal fertilise the land. There is a range of hills, on the north of the state, of limestone, on the top of which are found many kinds of marine shells. The state is also watered by five canals, varying in length from sixteen miles to thirty-two and sixty miles, and from thirty to sixty feet broad.

The climate of the Khairpur State is much like that of all Sindh—agreeable during four months of the year, and intensely hot during the greater portion of the remainder.

Mir Ali Murad is very fond of hunting, and, like the Amirs during the time they ruled Sindh, he has sacrificed a large portion of his territories to the preserving of game; the king made it a criminal offence for a cultivator to kill any of the wild animals. The forest portions of the country are used as hunting grounds; they abound with tiger, lynx, hyæna,

fox, wild hog, deer, and other animals.

The principal produce of this state are bajra, wheat, gram, various pulses, cotton, and indigo. The population is about 130,000, an average of twenty-one persons to a square mile. The income of the Khairpur State is about 5½ lacs of rupees, but the expenditure of His Highness is said to be lavish. The officials are paid very low salaries, the supervisor of a district not getting more than 150 rupees a month. Under these circumstances it is highly probable that a large amount of chicanery and oppression is employed to make up

for the deficient pay.

The history of the Khairpur State does not date farther back than the birth of the present ruler, Ali Murad, who was born in 1815. In 1813 the Mirs of Sindh took advantage of the confusion at Kabul, owing to the change of dynasty there from the Sadozais to the Barukzais, and refused to pay the tribute due to Afghanistan. Khairpur remained practically independent till the British urged the claims of Shah Sujah, whom they had placed on the throne at Kabul, and proposed that the sum of twenty lacs should be paid by the Mirs in satisfaction of all claims. The share due by Khairpur was seven lacs. It was in the negotiations for the payment of this sum, that the family intrigues of the Mirs were exposed, leading to disputes with the British and the conquest of Sindh. Ali Murad, the present ruler, was a mere child when his father died, who left him to the care of his brothers, specifying the territories he was to possess. The brothers, however, sought to deprive Ali Murad of his rights, and when, on arriving at his majority, he discovered how they had treated him, he

sought to avenge himself by means of the British. As the British were bound by treaties previously made, Sir Charles Napier, when sent to Sindh in the autumn of 1842, supported Ali Murad's claim to Khairpur in preference to that of his Ali Murad's brother, Mir Rustam, was seeking to transfer the turban of Upper Sindh to this claimant, dispossessing the rightful heir. It thus happened that the intrigues of the Amirs, which had already caused a battle between them, eventually embroiled them with the British, and led to the conquest of Sindh and its annexation to the British territories Ali Murad could have done little towards assisting the Mirs had he joined them against the British, but by obtaining British support he succeeded in gaining the inheritance his father had left him. He is the only Amir in Sindh who possesses either territory or authority. Soon afterwards he was recognised as ruler of Khairpur, but it was found that many deeds by which he obtained possession of large tracts of country were forged, and his territory was then reduced to its present dimensions.

Imamgarh, seventy-two miles beyond Khairpur, was a strong fortress in the Thar, or great sandy desert, separating Sindh from Jesalmir. As scarcely a drop of fresh water can be had on the route after leaving Chunki, distant about fifty miles from Imamgarh, the fortress was generally considered by the Amirs as an impregnable place of refuge. On this account, when the disputes between them and the British came to an extremity, Sir Charles Napier determined at all risks to attempt its seizure. Setting out with fifty cavalry, two twenty-four pound howitzers drawn by camels, and three hundred and fifty European infantry, mounted on animals of the same description, two on each, after a very trying march of three days over a succession of steep sand-hills, he reached the fort, which immediately sur-The captor described it as exceedingly strong against any force without artillery. The walls were forty feet high, one tower fifty feet, the whole constructed of burnt bricks. It was square, with eight round towers, surrounded by an exterior wall of fifteen feet high, lately built. In some of the bomb-proof chambers 20,000 lb. of powder were found built up for concealment in various places. These were employed in springing thirty-four mines, which reduced the fort to a mass of ruins, shapeless and irretrievable. The grain found in store had been previously distributed in rations. British force marched back to the interior of Sindh without any loss.

GHOTKI

Is a railway station thirty-eight miles north-east of Rohri, and about eight miles from the Indus. The famous masjid of Pir Musan Shah, one of the largest and most sacred in Sindh, is here, and is visited by pilgrims from all parts of the country. This saint founded the city about 1747. The population is about 4,000, consisting of an equal number of Muhammadans and Hindus.

The Lohars or blacksmiths of Ghotki have a considerable reputation for their metal work; wood carving and staining are also very creditably executed. There is a kutcherry, courthouse, a travellers' bungalow, police thana, and post-office.

The ruins of Mathelo, or Nagar Mathelo, one of Rai Sahasi's six fortresses, are situated six miles southeast of Ghotki. Twelve round towers are still standing, but in great decay. Some of them are thirty feet high, but evidently they were originally at least double that height. The mounds of ruins are about 700 yards in circuit. The remains of the ancient city lie to the east, and measure about two miles in circumference. It is famous in Rajput history.

Mathelo is said to have been founded in the third century by a Rajput named Amar, and called after his grandson. Ferishta mentions that it was taken by assault in 1003 by

Mahmud of Ghazni, when Raja Bije Rai was killed.

Between the Sarhad and Mirpur railway stations, a distance of eight and a-half miles, there are sixteen bridges, measuring in all 5,443 feet, and consisting of one hundred and twenty-two spans of iron girders 40 feet each. These provide waterway for the overflow of the Indus during the inundation season.

RETI

Railway station is distant 71 miles from Rohri, and 209 tipnot. From Multan. Four miles south of this station are the ruins of Vijnot, an ancient Hindu city on the Reni Nadi, a deserted course of the river Indus. They consist of a number of dark-coloured ridges and mounds, rising to a height of about twenty feet above the surrounding country, containing broken bricks and beautifully-carved stones, and a large amount of charred wood in extremely small pieces. It is the presence of this charcoal that gives the dark colour to the mounds of débris. Some of the bricks are also almost vitrified. The ruins have formed a quarry of building materials for ages. They were found useful in the

construction of the Indus Valley railway; many of the large mounds have been carried away entirely to form ballast for the line. Bricks and stones from Vijnot are to be found on Moslem graves. They form portions of village buildings and masjids for many miles around, and far into the desert to the south-east. The bricks are large, and of the antique pattern usually found in very ancient ruins, some of them measuring 18in, by 12in, by 4in. The city appears to have been about three miles in circumference, judging by the relics scattered about. In the centre of the ruins there is a square measuring about 300 yards, supposed to have been the substratum of the temple. Some most exquisitely-carved stones have been found here, which must have been brought across the desert from Jesalmir. The finest of the sculptured stones have been taken away by the civil authorities. They indicate for the city a high perfection in the Hindu style of architecture and ornamentation. The carving consists of very deep, sharp cut incisions in conjunction with a little superficial tracery, which produces a very striking effect. Many coins with Kufic characters, gold ingots, beads, and ornaments have likewise been discovered.

The general appearance of the ruins from the excavations made would suggest that the city had been destroyed by a tornado or an earthquake, and that the timber and other inflammable materials had become ignited, burning the walls overthrown as in a furnace.

Vijnot is considered to have been contemporary with Brahmanabad, and tradition states that it was one of the seven ancient cities of Sindh, destroyed by lightning for the wickedness of the Raja Dillur, then reigning. It is supposed to be the *Pichen-po-pu-lo*, mentioned by the Chinese pilgrim, Hwen Thsang, as the capital of the province in the seventh century.

After leaving Reti station the

BAHAWALPUR STATE

Is entered, containing about 15,000 square miles, and bounded on the south by Sindh, on the north by the Multan district of the Punjab, on the east by Rajputana, and on the west by the Sutlej and the Indus. The population is 574,000, four-fifths being Muhammadans. Along the river banks there is a fertile belt of land about ten miles in breadth, and along the canals the soil is well cultivated; but a large portion of this territory is either jungle or sandy desert, consisting of undulating ridges of sand, varying from 100 to 500 feet in

height, and continually changing their position and aspect by the action of the wind. Both Sindhi and Panjabi are spoken in the district.

By introducing inundation canals the state has been greatly benefited, for it depends almost entirely upon irrigation through the chief portion of its cultivated area; this is especially the case in the north-eastern districts. An old natural channel which winds through that region had become dried up, but it was a few years ago filled with water for seventy-seven miles; and a new canal, 113 miles in length, with two large branches, has been excavated parallel to the Sutlej, about fifteen miles inland. The result of this and other works of public utility and benefit by the British political authorities during the minority of the present Nawab is that the revenue of the state has been doubled, and it now amounts to about sixteen lacs. The principal articles produced in the state are lungis, suft, silk goods, indigo, cotton, and cereals.

The desert portion of Bahawalpur has been very little explored, and it is believed that there are many ancient ruins along the old beds of the rivers, which once flowed through this territory, either covered or partially covered by the waves of drifting sand, which are sometimes blown into ridges or hillocks, several hundred feet in height. It is to be hoped that a properly organised search may be made, when many relics of antiquity would be brought to light, and much information obtained, interesting alike to the antiquarian and historian.

The mirage, or sarab, that strange illusive vision of lakes or sheets of water, mocking the sufferings of the unfortunate traveller over the more parched and scorched portions of desert lands, is here of frequent occurrence, and the deceptive effect is rendered complete by the reflection of men and animals passing along the plain, as if on the surface of an unrippled pool. Walhar, twelve miles off, is frequently seen reflected, and the line apparently going uphill in a graceful curve.

WALHAR

Railway station is twelve miles from Reti. Three miles northwest of this station are the remains of the old fort of Walhar, or Serwahi, so called after a prince of that name, Siva Ra, the father of the last reigning Hindu king, Sital Ra. The ruins of the fort stand at an elevation of fifty feet above the adjacent plain, with very steep sides, and are faced with a revetment of burnt bricks. The fort forms a square of about 200 yards; the bricks are of the same antique Indian pattern

as found at Vijnot.

The sides of the forts are honeycombed with excavations made by those in search of treasure and building material, and latterly by the railway engineers to obtain old bricks for ballasting purposes.

The fort was inhabited until about fifty years ago, when it was burnt down. The adjoining village contains the Rosah

or Khangah-mausoleum of Hazrat Musa Nawab.

Serwahi was captured by Hassan Shah Arghun when marching from Bukkur to Multan, in 1525. Curious burnt clay-balls, about the size of a man's head, have been found among the ruins, which are supposed to have been used as missiles. It was one of the six fortresses of Rai Sahasi II., who died in 630.

NAUSHAHRA

Railway station is 107 miles from Rohri, and 173 miles from Multan. Ten miles to the north of this station there is the ancient site of a fortress, called Mau Mubarak, Mau Mubarak. one of the six fortresses of Rai Sahasi II., so often mentioned. The ruins of twenty bastions and towers can be traced, and one of the former is still about fifty feet in height. The ramparts are about 600 yards in circumference, and the walls very strongly and thickly built. Tradition states that it was founded 300 years before the Christian era by a Hindu Raja, named Huskror. Six hundred years ago, a celebrated Shaikh known as Hakim Sahib established a shrine here, which contained a hair of the prophet, hence the modern name Mubarak, or auspicious. It is a place of pilgrimage for the devout Musalmans for hundreds of miles around. The fort was captured by Shah Hassan Arghun in 1525. Naushahra contains a population of 3,200.

Seven miles south of Naushahra there stands a brick tower, about seventy feet high, and fifteen feet square, in three storeys, called Pattan Minar. The tower is ornamented with some beautiful carvings in stone, evidently from Jesalmir: the carvings are deep rectangular incisions, similar to those at Vijnot; the walls are also ornamented with courses of carved brick. A copper plate, with a

Pali inscription, was lately found here.

KHANPUR

Railway station, 133 miles from Rohri, and 147 from Multan, is a flourishing commercial town in the Bahawalpur State, on

the Ikhtiarwah, a navigable canal. It has a flat-roofed bazaar, and there is a fort in ruins 200 yards long and 120 broad. The country around when irrigated is fertile; there are 18,000 inhabitants, but formerly the number was probably

much larger.

A few miles distant the great desert of Rajputana stretches far to the east and south-east. The route to Islamgarh, fifty-five miles in a southerly direction, has been well described by a traveller in the following words: "Long and lofty ridges of sand-hills follow each other in ceaseless succession, as if an ocean of sand had been suddenly arrested in its progress, with intervals of a quarter or half-a-mile, or even more, between its gigantic billows, for, after ascending many hundred yards along a gradual slope, we would suddenly come to a deep descent, where our path lay across the line of waves, and on other occasions we would perhaps move parallel to them, with a steep wall of sand on one hand, and a gentle rise on the other."

Mithankot is thirty miles west of Khanpur, on the right bank of the Indus, in the British district of Dera Ghazi Khan, and opposite the point where the five rivers of the Punjab unite with the waters of the river Indus, and flow thence to the sea as one grand stream. The site of Mithankot has frequently been changed, owing to the encroachments of the Indus. The town has now been removed five miles from the river, and has lost all its commercial importance in consequence. In the vicinity of the town there is a handsome shrine sacred to Akil Muhammad. A species of sambhar is found in the dense jungles adjoining

the Indus.

The Mazaris, Burdis, Jakranis, and other turbulent tribes inhabit the country between Mithankot and Burdika. They are a brave race, and most expert cattle-lifters. In 1839 these tribes constantly looted convoys with stores moving towards Afghanistan, and were not brought under the influence of law and order until the advent of General Jacob, who did much to civilise the wild tribes on the frontier of Sindh.

CHANI-DI-GOTH

Railway station is forty miles beyond Khanpur; six miles to the west is the site of the ancient city of Uchh, on the left bank of the Panjnad river. The present town, or rather village, is small and unimportant; it is erected on the mounds of ruins of the old city; which, according to Arrian, was built by order of Alexander at the con-

fluence of the rivers. From the advantages of the situation it soon became rich and populous. It was the capital of one of the four principalities of Sindh, under Ayand, the son of Kafand, who reigned after Alexander left the country, and was till modern times by far the most important place in the province. The town was then named Askaland Usah, a corruption of Alexandria Uchcha. General Cunningham supposes it to be the Iskandar of the Chachnameh, which was taken by Chachh on his expedition against Multan.

Uchh has undergone great vicissitudes; it was captured by Mahmud of Ghazni, and also by Muhammad Ghori; in A.D. 1524 it was stormed by Hassan Arghun of Sindh, who razed it to the ground. After the capture of Multan, Hassan ordered it to be rebuilt, and placed a large garrison in the fort as a basis for the security of his recent conquest. During the reign of Akbar, Uchh was permanently annexed to the Mughal empire, and formed one of the districts of the Multan

Subah.

During Alexander's stay at Uchh, according to Curtius, the warlike tribes of the Sumbracæ, or Sambagræ, made their submission. They were one of the most powerful nations, and second to none in India for courage and numbers. Their forces consisted of 60,000 foot, 6,000 horse, and 500 chariots. Their descendants are supposed to be the present *Bhatis* of Jesalmir, the *Bagris* of Bikanir, and the *Johiyas* on the banks of the Sutlej. Bagri means the inhabitants of the *Bagar*, or desert; and is applied to Jats as well as Rajputs.

Uchh is now in the Bahawalpur State. In the immediate vicinity are immense mounds of ruins, and it is regarded with considerable veneration by the Muhammadans, in consequence of containing five shrines of deceased Sayyids. It was one of

the six fortresses of Rai Sahasi II.

Down to the time of Timur and Akbar, the junction of the Chenab and Indus took place opposite Uchh, sixty miles above the present confluence at Mithankot. It was unchanged when Rennell wrote his "Geography of India," in 1788, and still later in 1796, when visited by Wilford's surveyor, Mirza Mughal Beg. But early in the present century the Indus gradually changed its course, and leaving the old channel twenty miles above Uchh, flowed to the south-west, rejoining the former channel at Mithankot.

AHMEDFUR

Railway station is thirty miles from Bahawalpur. It is a considerable town, contains 10,000 inhabitants, and is the favourite

residence of the present and late Bahawalpur Nawab's Begams, and other ladies of the family. It was originally a military cantonment, and a residence of the Nawabs of Bahawalpur, in consequence of its vicinity to the fortress of Dilawar. country around is well watered. The water is raised by the Persian wheel, and poured over the surface of the soil, which is divided into small enclosures or beds of about twenty feet square; by this arrangement the ground brings forth very luxuriant crops. The trees are numerous, well formed, and full of foliage, which give a garden-like appearance to the whole scene. The heat in summer is great, and, acting on the moist soil, renders the place rather unhealthy. There is a large fort, and a lofty mosque with four tall minarets, but the private houses are generally built of mud. Ahmedpur has manufactures of cotton, silk, and lungis, also fine unglazed pottery of a very superior description.

Dilawar is a large fortress, now nearly covered by the sand. For some distance around this ancient fort there are extensive mounds of ruins, showing that the neighbourhood was once densely peopled. Dilawar must have been a place of great strength, according to the native ideas of the arts of defence, but its safety principally lies in the difficulty of access, the road lying through a parched desert, totally void of water; so that a besieging army must draw its supply from a distance of fifteen miles. At the time of Atkinson's visit it contained the treasure of the late Nawab Bhawal Khan, vaguely estimated at £700,000. Here also was his Zenana, and hither he retired for relaxation from the fatigues of business, or for security when threatened with invasion.

BAHAWALPUR,

Two hundred and nineteen miles from Sukkur, and sixty-three from Multan, is the capital of the Bahawalpur State, two miles from the river Ghara, or Sutlej. The city is surrounded by a mud wall four miles in circuit, and has a population of about 13,700. The palace of the Nawab is a very fine building, in the Italian style, recently erected, and can be seen from the railway station.

Bahawalpur is the principal Muhammadan state under the Punjab government. The town was founded by Bahawal Khan, a Daudputra or son of David, of the weaver tribe of Shikarpur, in Sindh, a restless and turbulent chief, who was driven from thence, and settled here. The present Nawab, who was installed in November, 1879, on attaining his majority, is a lineal descendant of the founder, but he has been specially educated and trained for his duties as a ruler by the fostering care of the British government.

The family of Daudputra claim to be of Arabian extraction, and trace their descent from Harun-ul-Rashid, Kaliph of Baghdad, but they are really of humble origin. The formation of the Bahawalpur State dates from about A.D. 1748.

The title of Nawab was assumed after the break-up of the Afghan Durani monarchy, under which the rulers of Bahawalpur were Deputy Governors. On the rise of Ranjit Singh, the Nawab solicited and obtained the protection of the British, which has been enjoyed ever since.

At the time of the first Afghan war the Nawab gave the English assistance, and again in 1847-48 during the rebellion of Multan. For these services he was rewarded by the grant of the districts of Sabzalkot and Bhoung Bara, together with

a life pension of one lac of rupees per annum.

Bahawal Khan was succeeded by his son, Sadat Khan, who was expelled by his elder brother. The deposed Nawab became a refugee in British territory and died in 1862. In 1863 and 1865 rebellion broke out in Bahawalpur. Nawab was victorious in the field, but a fortnight after his final victory he died suddenly, not without suspicion of foul play. The present Nawab, then a boy of four years of age, was placed on the throne. During the minority of the young chief, the state was managed through a British Resident. The history of this Muhammadan is principally a repetition of internecine intrigues and troubles arising from the incapacity or neglect of the rulers, which characterise all native states that are not subjected to the reforming influence of direct British control. Its rise into importance is contemporaneous with British supremacy in the Punjab and Sindh. Its present ruler has commenced his reign under far better auspices and influence than his predecessor. Bahawalpur possesses a silk manufactory, introduced many years ago from Benares, and is famous for its silk lungis or scarfs.

Five miles beyond Bahawalpur the river Sutlej, or Ghara, is crossed by an iron girder bridge, 4,258 feet in length, consisting of sixteen spans, each 250 feet long. It is called the "Empress" bridge, and was opened on the 8th June, 1878, by Colonel Sir Andrew Clarke, R.E., K.C.M.G., C.B., C.I.E., Director-General Public Works, on behalf of Lord Lytton,

then Viceroy and Governor-General of India.

A contingent, raised and disciplined by British political officers during the Nawab's minority, from the Bahawalpur State, served in the last Afghan war in 1878-80, and rendered the British valuable service.

After crossing the Sutlej,

THE PUNJAB

is entered. The Land of the Five Rivers has been the scene of the principal events in the history of India from the earliest period up to the time of its annexation to British territory. All invaders of India, excepting the English, have crossed the streams of the Punjab—the Ihelum, the Chenab, the Ravi, the Beas, and the Sutlej. These rivers eventually run into the Indus-the Nile of India-which forms a sixth stream of the Punjab, though it is not reckoned among them which give their collective name to the country. Indus, for many long centuries before British occupation, was the boundary separating India from Afghanistan; to cross the Indus at Attock was to pass out of India, Jhelum and the Ravi run into the Chenab; the former about 100 miles, the latter about 30 miles north of Multan; the Beas joins the Sutlej at the southern boundary of the Kapurthala State; the Sutlej joins the Chenab at Jallapur, about 50 miles below Multan; and the Chenab flows into the Indus at Mithankot, about 100 miles below Multan; the Indus then flows on through Sindh, carrying the waters of these five magnificent rivers to the sea.

The rainfall in the Punjab is very slight, and there are, therefore, many arid districts, but the deficiency in quantity of rain is partly provided against by a system of irrigation comparatively easy. The province is divided into five spaces or *Doabs*, called after the respective rivers which bound them, by combining the initial letters or syllables of each name. Thus the space between the Beas and the Ravi is called the Bari *Doab* (Land of Two Rivers), that between the Ravi and Chenab the Rechna, that between the Jhelum and Chenab the Chaj Jotch. The *Doab* between the Jhelum and the Indus river is called the Sindh Sagar *Doab*, Sindh being the local and ancient name for the Indus. The *Doab* between the Sutlej and the Beas is called the Bist Bisat or Jalandhar

Doab.

The cultivation of the land in the *Doabs* was confined principally to the banks of the rivers, except in tracts lying close under the hills, where the rainfall is abundant; but by means of canals the greater part of each *Doab* is now irrigated. The Bari *Doab* canal supplies the districts of Gurdaspur, Amritsar, and half of Lahore.

The boundaries of the Punjab province extend on the west as far as Afghanistan and Khelat; on the north to

Kashmir and Thibet; the river Jumna and the North-Western provinces lie on the east; and on the south are Sindh, the river Sutlej, and Rajputana. The river Indus is thus within the limits of the province: the Derajat, a narrow strip of country on the west bank, stretching to the Sulaiman mountains, lies between it and Afghanistan. Himalaya range, the valleys of Kangra, Kullu, Lahoul, and Spiti, and those of the Hazara frontier, belong to the province. Three of the five rivers of the Punjab rise in this portion of the Himalayas; but beyond the Punjab proper a large district to the south of the Sutlej river, including the Ferozpur, Ludhiana, and Sirhind divisions, has always been considered part of the province. After the Mutiny the Delhi and Hissar divisions were included in the Punjab. population numbers about 18,700,000 and 3,750,000 more in the native states, making a total of about 22,500,000. The Muhammadans make up fifty-one per cent, of the number, the Hindus forty-one, and the Sikhs eight. bulk of the Muhammadan population, consisting chiefly of Pathans, is in the north-western hill districts. central division of the province are found Kajput Muhammadans, of whom the Bhattis are the principal, having been at one period a dominant race. They are descendants of Rajput emigrants from Bhathana in Rajputana.

The lats in the Punjab number over 4,500,000, scattered all over the province. They are also numerous The Jats and in Sindh, Rajputana, and in the vicinity of Agra. They furnished the greatest proportion of converts to the Sikh religion. Splendid soldiers, as well as excellent and industrious cultivators, they were the flower of the Khalsa army, both in the first and second Sikh wars with the British. In peace they are quiet and industrious, good-natured, given to manly sport, but addicted to strong drink. Their chiefs at different times have ruled provinces in India, notably at Lahore and still at Bhartpur. Aurangzeb forced many of the Jats to become Muhammadans, but afterwards, especially in the Punjab, they relinquished that religion and became followers of Guru Nanak. The Jats claim to be included in the thirty-six royal Rajput tribes. Great uncertainty and mystery exist as to their origin; some of them state that their forefathers came from Ghazni in Afghanistan, flying from forcible conversion to Islam. But it is generally accepted that they are the descendants of the ancient Getæ, or Juetchi, from Scythia, who invaded India at a very early period. Some high authorities consider that they entered India B.C. 1500,

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and are the same as the Jarttikas mentioned in the Mahabharat, and also identical with the Santhii of Strabo, and the Jatti of Pliny and Ptolemy. Their original home was on the barks of the Oxus.

The gipsies of Europe are supposed by some recent writers to be of Jat origin; their language, the Romany, has been analysed, and some words are traced to Sanskrit roots. Although the idiom as now spoken in England, Germany, Italy, and Hungary has a great admixture of Sclavonic, Greek, and Norman words, the features of the gipsy resemble those of the Hindu.

The gipsies are spread over the surface of the globe, and are found in Europe, Asia, and Africa, always, as a rule, nomadic—wandering from the Himalayas to the Andes, and from the snows of Russia to the sierras of Spain. They have a common language, and recognise each other whether on the banks of the Neva, Tagus, Seine, Thames, Bosphorus, Indus,

Ganges, or in the far Brazils.

•There is fair shooting throughout the entire Punjab. The winged game consist of pigeon, grouse, partridge, quail, bustard (ubara), plover, kulan, snipe, ibis, flamingo, goose, and duck—the last-named very plentiful in the season. The wild animals found are the black buck, nilgai, panther, wild cat, mungoose, hyæna, fox, jackal, wolf, and the tiger; but the tiger is very seldom met with, being only an occasional visitor from the Bahawalpur State. Snakes are abundant,

and alligators frequent the rivers.

The history of the Punjab is chiefly comprised in that of Lahore, and of the invasions of Hindustan through the Khyber and Goomul passes, commencing from the indefinite period referred to in the Mahabharat, not less than 1500 years before the Christian era. The great battle recorded in that Hindu Iliad, as it has been rightly called, between the mythical Pandavas and Kauravas, occurred within the limits of the modern Punjab province, not far from the site of modern Delhi, south-west of Thaneswar and north-west of Karnal. The battlefield is now known as the Nardak. The Karnal and Ambala districts abound chiefly with legends of the great fights which centre about the holy city of Thaneswar. The salt ranges of the north-western portion of the province, and other places in the Punjab, are connected with the legends of the Mahabharat. There is, however, no correct history of the events of which the Land of the Five Rivers was the scene till the invasion through Bactria by Alexander the Great, 327 years before Christ. This great event is noticed farther on in the account of

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Peshawar, and has also been briefly alluded to under Sindh: it need not be referred to here at length. Alexander crossed the Indus at Ohind, in the Rawalpindi district, received the submission of the king of Taxila, or Takshasila, and, after crossing the Jhelum at Jalalpur, in the Jhelum district, he defeated king Porus, or Purra, the Rajput ruler of the Upper Punjab, with great slaughter, and afterwards founded the two cities of Nikæa and Bukephala. The former of these places, supposed to have been the scene of the battle with king Porus, is now called Mong, and the latter is now called Dilawar. Mong is six miles to the east of Jalalpur, and Dilawar is six miles to the south of Jalalpur. It was at the junction of the Beas and Sutlej that Alexander's troops refused to go farther towards the east, a direction that Alexander was very anxious to take, as the country beyond was fertile. Being unable, however, to persuade his army to advance, he was compelled to return. Part of his forces he embarked on the Jhelum, marching the remainder on the banks of the stream. Either route was long, encompassed by dangers, but only by one or other could the soldiers hope to see again their native country whence they had wandered

After the departure of Alexander, the Punjab was ruled by a number of kings of Greek or semi-Greek descent, who in their turn were ousted by a succession of Scythian Raos. It was not until the seventh century of the Christian era that the Musalmans commenced their invasions, which went on continuously for the following ten centuries. The Sikhs then rose to power, and held the province; and when, after the downfall of the Mahratta and the final collapse of the Delhi empire of the Great Mughal, the English occupied the territory on the river Jumna, the restlessness of Ranjit Singh under the presence of the new power caused a strain between the neighbouring rulers, which eventually led to the conquest of the Punjab by the British, and its annexation.

The mystery and the marvel of the English conquest of India has been so often remarked that one is afraid of falling into commonplace by referring to it. One may observe, however, that the country which made such constant resistance against the hordes of savage invaders who advanced through the passes on the north-western frontier, was not prepared for an invasion of a few traders from the far West, whose only object, in the first instance, was to obtain for themselves some of the fabled riches of the gorgeous East. The wealth and the power that these commercial adventurers possessed led the princes of India with whom they came into

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contact to seek their assistance in the endless internal disputes caused by mutual jealousy, and in fighting the battles which were the consequence. English interests became mixed up with native affairs, and eventually this led to the subjugation of the whole of India. The Punjab was the last country annexed, thus reversing the current of the previous history of India, those regions being the very latest to submit to British authority which had been first to meet the invader heretofore.

The province of the Punjab is ruled by a lieutenant-governor, with a financial commissioner, a chief court of judicature—the bench being composed of two civilians and a barrister. There are the usual subordinate courts and courts of small causes. The lieutenant-governor is a member of the civil service in the Punjab, long acquainted with the province; and the secretary to government is also selected from the ranks of the same service, for a similar qualification.

SHUJABAD

Railway station, thirty-nine miles from Bahawalpur and twenty-four miles from Multan, contains a population of over 6,000, half of which are Hindus, and the remainder Muhammadans and Sikhs. The town is of some importance, being situated in a fertile district, and the local trade is considerable. The fort of Shujabad was built by Shuja Khan, one of the Pathan Nawabs of Multan under Ahmad Shah Durani. The town is about three miles from the left bank of the Chenab, well and regularly built, laid out with mathematical precision, and fortified with a loopholed wall of masonry.

In the vicinity of Shujabad indigo is grown and manufactured to a large extent. The quality is considered very superior, the colour being remarkably bright, and highly

appreciated in Europe.

SHER SHAH,

On the left bank of the Chenab, is the river-port for Multan, eleven miles from that city. Until the Indus steam flotilla was abolished, all the steamers landed and shipped their cargo here. It was also the terminus of the Sindh, Punjab, and Delhi railway, previous to the opening of the Indus Valley railway.

The population of Sher Shah is about 2,000, equally divided among Hindus and Muhammadans. There is a travellers' bungalow, some fine gardens, and most extensive groves of beautiful picturesque palm-trees, which grow here

very luxuriantly.

There is a very large and celebrated mausoleum, and pilgrimages to the shrine are made from long distances. About 170 years ago, and during the reign of the Mughal emperor Aurangzeb, a Muhammadan ascetic of great note and sanctity, named Sher Shah, came to Multan from Meshed in Persia, of which place he was a native. that time the Mughal governor of Multan was prince Murad Bakhsh, who rebuilt the fort and encircled the city with a masonry wall and ditch. The Sayyid was in high favour, both with the emperor and governor, and with their help built the mausoleum of Sher Shah during his lifetime, and was interred in it after his death. The shrine is supported by a rent-free grant of land producing a yearly income of 4,000 rupees, and by the offerings of the faithful and the proceeds of an annual religious fair held in the spring, at which a considerable traffic in cattle, horses, ponies, camels, mules, donkeys, and country produce is carried on. About 20,000 people attend this fair. The shrine and the land are now held by the lineal descendant of the original grantee in the third generation. It is a place of considerable sanctity in the eyes of Muhammadans, who make pilgrimages to it from distant places, more especially from Sindh.

Eight miles from the opposite or right bank of the

Chenab is

MUZAFFARGARH,

In the southern portion of the Sindh Sagar Doah, or the territory between the Chenab and Indus. It is the head-quarters of the district, and lies on the road from Multan to Dehra Ghazi Khan. The population is about 3,400, less than half of whom are Muhammadans. There are the usual public offices, a staging bungalow, sarai, and dispensary. There is also a very good public garden.

In earlier times the district appears to have followed the fortunes of the town of Multan, forming part of the province throughout all the changes of rule in the Muhammadan

period.

The last Muhammadan ruler of it was the famous defender of Multan against Ranjit Singh, Muzaffar Khan, the Pathan viceroy of Multan under Zeman Shah, a grandson of Ahmad Shah, the founder of the Durani empire. It is to Muzaffar Khan that the present headquarters of the district owes its name, he having selected it as his residence, enlarged and surrounded it with a wall and other fortifications. Two brothers of the same Muzaffar Khan, Samand Khan and Ghazanfar Khan by name, founded towns in this neighbourhood, giving the names of Khanpur and Ghazanfargarh to them and to the estates of which they formed the centres.

The whole of the district, with the exception of a portion in the extreme south, held by the Nawab of Bahawalpur, was, at the opening of the present century, in the hands of this Muzaffar Khan. Throughout his struggles with the Sikhs it suffered in his cause until, in 1818, Ranjit Singh's army, advancing for the final attack upon Multan, stormed the towns of Muzaffargarh and Khanpur. From this timeforward the northern portion of the district came under Sikh rule, and was administered by Dewan Sawan Mal and his son Mulraj. The southern portion, immediately above the confluence of the rivers, remained for some time longer in the hands of the Bahawalpur Nawab, subject to the payment. of a light tribute to Ranjit Singh. The tribute being withheld, this portion also passed under Sikh rule, and was added to the jurisdiction of Sawan Mal. Sikh supremacy was maintained unshaken until the annexation of the province in 1849.

Twenty-seven miles farther north is

DERA GHAZI KHAN,

Two miles from the right or west bank of the Indus. It is a place of considerable importance, and must have been more important at a previous date, as it is surrounded with ruins of mosques and tombs. This was the residence of the former Durani governors. Its situation on one of the main routes from Central Asia and Afghanistan to Western India, made it naturally a large depôt for transit trade.

The district of Dera Ghazi Khan, previous to the Muhammadan invasion in 711 by Muhammad Kasim Sakifi, was an important centre of Hindu population from a very early date; many of the towns are associated with ancient Hindu legends, especially with the mythical Punjab hero Rasalu. Extensive ruins exist at Sanghar and elsewhere. Dera Ghazi Khan has a population of 23,000.

About 130 miles still farther north is

DERA ISMAEL KHAN,

on the west bank of the Indus. The river encroaches here so frequently and rapidly that the site has to be changed every few years. The town is in the Derajat district, and a great

centre for piece-goods, grain, and salt.

Dera means a camp or post, and is so named after a mountain robber, Ismael Khan, who had his headquarters here three centuries ago. It was in this district that Sir Henry Durand met his death by a lamentable accident, in 1871. While entering the town of Tank he was struck by the arch of the gateway, and precipitated from his elephant; his remains were interred at Dera Ismael Khan. The population is 23,000.

The Povindahs, a mixed Pathan confederacy of travelling merchants, half-traders, half-soldiers, have their Punjab head-

quarters at Dera Ismael Khan; they consist of various Afghan tribes. On arrival here they readjust the loads of their camels, and leave the weaker beasts and those with young to graze during the winter in the vast sandy stretches on either side of the river, the flora peculiar to which affords the best of grazing for camels. The old men, the wives, and families are also left behind at Dera Ismael Khan, while the rest proceed to the nearest railway station with the produce of Afghanistan, Samarkand, and Bokhara, generally consisting of silk, drugs, carpets, dried fruits, grapes, pistachio nuts, woollen stuffs, madder, sheepskin coats and cloaks; also horses, Persian cats, and greyhounds.

They travel in large kafilas, or caravans of several hundreds of camels, and four or five thousand souls. The Povindahs have frequently to fight their way through the different passes and defiles, leading through the mountains to the plains of Hindustan. These warrior traders, however, are generally successful, and manage to run the gauntlet with comparative immunity from loss as regards their merchandise, though they often suffer severely in life and person from the swords and matchlocks of the various

robber tribes.

Before the opening of railways in the Punjab, the Povindahs marched their camels to Delhi, Agra, and Calcutta, the latter place being about 1,500 miles from Dera Ismael Khan. After disposing of their goods, and taking in a supply of European and Indian requisites, such as cottons, chintzes,

velvets, copper, tea, pepper, sugar, muslin, indigo, medicines, they return to their encampments in time to start before the hot weather sets in.

While those who proceed down country to dispose of the merchandise are absent, the members of the party left behind look after the grazing of the camels and occupy encampments. Their tents are made of black camel hair, and are called kerris, literally meaning black.

Sir William Patrick Andrew, C.I.E., chairman of the Sindh, Punjab, and Delhi railway, in his recent most valuable work, "Our Scientific Frontier," gives the following very picturesque description of a Povindah caravan on the march.

He writes:

"It is interesting to watch a Povindah caravan winding its way through the Gomal pass, long trains of gaudilyequipped camels, their head-stalls ornamented with bands of worsted work and strings of coloured shells. On their backs are slung the covered khajawahs, containing the wives of the richer merchants. These form the main body of the procession, which is made up of other camels laden with bales of merchandise, droves of sheep, goats, troops of ragged urchins, screaming and laughing, in their endeavours to aid the women in maintaining some sort of order in the apparently chaotic mass. A few armed men, with knife, sword, and matchlock, guard the main portion, but a few hundred yards ahead may be seen a compact body of the fighting men of the clan, mounted and dismounted, all armed to the teeth, who constitute the vanguard. On either flank, crowning the heights with the greatest care, and almost military exactitude, move a similar body of footmen, whilst in rear follows an equally strong party, all on the watch for their hereditary enemies, the Waziris. As the caravan nears the haltingstage pickets are posted, the camels are unladen, and permitted to crop the herbage of the hills in the immediate neighbourhood of the caravan, but even here they are strongly escorted, and driven to the encampment as dusk draws on. The black blanket tents are pitched, fires lighted, and the evening meal cooked in readiness for the return of the camel escort. The food depends on the wealth and position of the family. Amongst the poorer, flour and water is kneaded around a smooth circular stove, and the cake left to bake in the embers of a wooden fire; a very palatable loaf is then made, and this forms the staple diet of the Povindah. The richer men indulge in mutton, fowls, and dried fruits, and all are great connoisseurs in snuff and tobacco. . . .

"The women of the Povindahs are unveiled and betray a

lively interest in European manners and customs; they are independent in their manner, graceful in their bearing, and many are strikingly beautiful; they are said to be chaste, and the lawless nature of their lords warrants this supposition. The children are merry little things, fair and chubby, eager to oblige, but most independent. If an Englishman rides up to a Povindah kerri, or encampment, the children clamour round, anxious to hold his horse, to show their kittens, to run races, or to earn a pice in any honest fashion. No sooner has one boy got the horse in his possession than there is a general struggle for the honour of riding him up and down the kerri, and it is not until one of the graybeards has threatened the urchins with condign punishment that they cease their uproar."

Yearly the Povindahs bring down about 50,000 camels laden with merchandise, 20,000 camels attending them for other purposes, and above 100,000 sheep, besides other

animals.

The famous shrine of Sakhi Sarwar is thirty-two miles west of Dera Ghazi Khan, and is held in much veneration by Muhammadans and Hindus. The shrine is built on the high bank of a hill stream at the foot of the Sulaiman range. It was founded in honour of the son of a great saint from

Baghdad, named Saidi Ahmad, and afterwards known as Sakhi Sarwar. He performed some wonderful miracles, and was presented by the Delhi emperor with four mule-loads of money, with which the shrine was built.

It is a strange medley of architectures and religions, consisting of a Hindu temple, a monument to Baba Nanak, the Sikh Guru, the mausoleum of Sakhi Sarwar, the tomb of his wife, as well as a *Thakurdwara*. A splendid flight of steps leads from the bed of the river to these shrines, which form a great centre of pilgrimage to Hindus, Sikhs, and Muhammadans throughout the year.

Shaikh Budin, a mountain about 4.516 feet in height, is the hill sanitarium for the Bannu and Dera Ismael Khan districts. It is fifty-seven miles north from the latter, and sixty-four miles south of the former. The hill consists of

·bare limestone.

MULTAN.

The early history of Multan, and of the district as well, is as uncertain as that of the rest of the Punjab or of India. Multan city was originally known, according to the best

authorities, as Kasya-papura or Kasappur, derived from Kasyapa, one of the seven Rishis, sons of Manu, a direct descendant of Brahma, and consequently belonging to the greater gods of the Hindu pantheon. The fable of these Rishis is that they are represented in the heavens by the seven stars of the Great Bear, said to be married to the seven Pleiades, or Krittikas. This curious old tradition of Multan is an interesting proof of the importance of the place at the earliest period of Indian history. It has held a great position throughout its history. According to ancient native tradition Multan is said to be simply a corruption of the Sanskrit term Malisthan, or the seat or stronghold of the Mali tribe. Herodotus mentions that Darius before invading India sent Skylax, the Karyandian, on a voyage of discovery down the Indus, and he alludes to Kasya-Sapura, a Gandaric city then existing. Skylax reached the mouth of the Indus, and sailed through the Arabian Sea to the Red Sea, performing the voyage in thirty months. The description given by Herodotus of the position of the town Kaspapuros or Kasya-Sapura,. and by Ptolemy of Kaspeira, identifies them with modern Multan; it was situated at the confluence of the Ravi and Chenab, which was then thirty miles below the present junction. It is called by other Greek historians the city of the Malli.

At the first recorded attack upon it, that by Alexander the Great, Multan was able to offer very formidable resistance to his troops. It is traditionally stated that the great conqueror was seriously wounded in the assault and capture of

the citadel, which was led by himself personally.

The Malli tendered their submission to Alexander, who left Philip as his satrap at Multan. What his fate was appears to be unknown, but not long after Alexander's departure the Hindustani kingdom of Magadha was extended to the Indus, and it seems probable that the Greeks lost their influence in this part of the country as they did in the Upper Punjab, though they regained their position at a subsequent period. Multan must have been the principal city of the Punjab at the time that the territory of the Kaspeiriæ extended from Kashmir to Mathura, towards the middle of the second century of the Christian era, or five centuries after the invasion of Alexander. The Greek or semi-Greek coins which are found in the cities of the Punjab belong to this period.

Some of the trade of India, consisting chiefly of silks and manufactures, must have been carried through Multan and Sindh, to the coast, and thence to ports in Arabia, in the Red. Sea, or up the Persian Gulf to the Euphrates, and thence across the Syrian desert into Phœnicia, and finally to Europe. The Arabs drove this commerce for many centuries, and they are the traders who probably brought the spices, perfumes, cinnamon, and cassia, mentioned in the Books of Genesis, Exodus, Kings, and Chronicles, the produce of Ceylon and the coasts of India. The passion for conquest aroused by the preaching of Muhammad and his descendants, led the Arabs to invade Sindh and to penetrate as far as the valley of the Indus. By the Moslem historians of this time, Multan is represented as the capital of an important province of the kingdom of Sindh, ruled by Chachh, a Brahman, who had usurped the throne of Sahasi Rai, the last monarch of the

Rai dynasty.

The ancient city was formerly on the banks of the Ravi, and its site might be traced by the existing mounds in the direction of the Suraj Kund, or Pool of the Sun, a Hindu shrine of great sanctity, and the scene of a large annual fair. But that river left its course some centuries ago, probably in the seventh or eighth century, and now flows into the Chenab, thirty miles north of Multan. Though close to the Chenab and the Ravi, the country around Multan is comparatively desolate and barren; cultivation does not extend beyond from three to twenty miles from the banks of the rivers. Multan probably means the "City of the Temple of the Sun," a corruption of the words Molo-sthana-pura. In the history of the conquest of Multan in A.D. 650, by Chachh, Raja of Sindh, Sikka and Multan are always called Sikka-Multan, and it is conjectured that the name Multan belonged to the fort on the north bank of the Ravi, and that Sikka was the present city of Multan, on the south bank of the river, which then ran between the two. In later times the name Multan alone is given, and the distinction is lost.

It was near the close of the reign of Chachh that the Muhammadans first invaded Sindh, under an adventurer named Haras, about A.D. 659. He was successful in his first raid, but four years afterwards was killed in repeating the attempt. Similar attempts were made afterwards by adventurers, but nothing like a conquest followed till a vessel, carrying presents from the king of Ceylon to Khaliph Walid, was attacked by ships belonging to Debal, supposed to be Bambura. In revenge, Debal was twice unsuccessfully attacked by orders of the Khaliph, but was eventually reduced after a siege. The force sent by the Khaliph was under the command of Muhammad Kasim Sakifi, who, proceeding inland, attacked

and killed Raja Dahir near his capital at Alor, now in ruins, opposite Sukkur on the Indus. He then passed on to Multan, where he met with a resolute opposition from Bajhra Taki, who held the city during a siege of two months, when it

yielded and was plundered.

When Multan was captured by Muhammad Kasim Sakifi in A.D. 714, there was a temple of the Sun god with an idol, called Malisthan, resorted to by the people of Sindh, who presented rich offerings to it. The temple was in the centre of the city, the idol being seated on a throne of brick and mortar, but covered with red leather. Its eyes of precious gems were alone visible, and its head was covered with a crown of gold. Great treasure was found under it; but the idol was allowed to remain for the sake of the revenue derived from the pilgrims. The creed of Islam was at the same time forced on the people, and a mosque erected out of the proceeds of the spoil. The Muhammadans destroyed the idol about A.D. 976.

The Hindus restored the temple and the worship of Malisthan two centuries later, but both were destroyed by Aurangzeb. When the Sikhs looted Multan, in 1818, no trace was found of the temple; and in 1852 its site was unknown, but it is supposed to have been between the De gate and the De drain, where the Jama Masjid stood. This the Sikhs turned into a powder magazine, and it was

accidentally blown up in 1848.

For a century and a half after these events the Arabs held doubtful sway in Multan and Sindh, and the authority of the Khaliphs, which was then on the decline, finally ended about A.D. 871, when Multan became the capital of one of the two independent and flourishing kingdoms established in Sindh; the other being Mansura, near the now ruined city of Brahmanabad, about forty-seven miles north-east of Haidarabad. The Amir of Multan, about A.D. 915, is described as an Arab of the noble house of Khoraish, named Abu-l-Dalhat-al-Munabha, a powerful monarch with a paid army, his territory including Kanauj as a province, extending in one direction to the frontier of Khorasan, and in the other to Alor, which was the boundary of the Mansura kingdom. Multan is said to have been at that time surrounded by 120,000 hamlets. The Temple of the Sun was still an important source of revenue from the pilgrims, who flocked to it from all parts; and it had also a political significance, for a threat to injure the idol was sufficient to make the neighbouring princes refrain from hostilities.

The independence of Multan was lost about A.D. 978,

when Hamid Khan, an Afghan of the Lodi family, under the Ghazni dynasty, was appointed governor of the province, the kingdoms of Multan and Mansura having both fallen in the Ghazni invasion of India. For a short time the Multan governor owed allegiance to Mahmud, son of Sabuktagin, the Ghazni conqueror of Lahore, who defeated Anang Pal, Raja of Lahore. But not long afterwards Multan is supposed to have shaken off the Ghazni allegiance, and to have become part of the dominions of the Sumras, a Rajput dynasty which had arisen in Sindh. The history of this event is obscure, but there is no doubt that towards A.D. 1193, Multan was reduced by the Muhammadans, after Muaz-ud-din bin Sham, called Shahab-ud-din, of the house of Ghor, had defeated Pithora Rai of Delhi. The governor of Multan at this time was Nasar-ud-din, son-in-law of Kutb-ud-din, afterwards emperor of Delhi. This chief afterwards declared himself king of Sindh, extended his territories considerably to the east of the Sutlej, towards Sirsa and Hissar, and reduced the kingdom of the Sumras in Sindh to a small tract near Tatta. For twenty years he maintained his independence. The city at that time was besieged and taken by Shams-ud-din Altamash, king of Delhi, and Nasar-ud-din was drowned in the Indus whilst attempting to escape. Multan for 170 years remained subject to Delhi; but shortly after the invasion of India by Tamerlane, it was for a second time independent under Afghan adventurers, who, however, were overthrown about A.D. 1526, when Baber invaded India and seized Multan. From A.D. 1555 it remained under Akbar and his successors, forming a portion of the Mughal empire, and thenceforward was ruled by a provincial governor, who was appointed by the emperor.

For 180 years there was no change in the government at Multan, but when the power of the Mughals over their distant provinces was declining, in the year 1738, after Nadir Shah's invasion of India, a Sadozai Afghan, named Zahad Khan, was appointed Nawab of the district by the emperor Muhammad Shah. The Afghan Nawabs who succeeded him were continually engaged in internal conflicts with their relatives for the position of Nawab, or in repelling attacks of the Sikhs, till the time of the first attack on Multan by Ranjit Singh in 1802. Multan was at that time governed by Nawab Muzaffar Khan, an able man, whose rule commenced in 1779. He repelled several attacks made by the Sikhs, but usually he was obliged to pay heavy ransoms to induce Ranjit Singh to retire. The Sikh king, however, had determined to take the place, and he made a final attempt in 1818. Muzaffar Khan, with

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only 2,000 men, held the fort from February to the 2nd June, when he fell, together with five of his eight sons and an unmarried and favourite daughter, fighting sword in hand. Her desperate and heroic defence of her father's wounded body and her own honour elicited the admiration of even her savage and brutal Sikh assailants. She died sword in hand, fighting to the last. The garrison had been reduced by death and by bribery to a few hundred men. Two of the sons accepted quarter and were saved. At this siege the great Bangi gun, called Zamzama, now placed as a curiosity in front of the Lahore Museum, was brought from Lahore, and fired twice with considerable effect. The Sikhs left a garrison of 600 men in the fort, and retired to Lahore: thus ended the rule of the Afghan Nawabs of Multan. Under the Sikh rule, governors of Multan were appointed, the last and best of whom was Sawan Mal, who was nominated in 1821. In 1829 the whole province was given to him. By offering protection to the inhabitants of the neighbouring districts, he was enabled to improve his province; and he developed its resources by making in the Multan district a canal 300 miles in length. He is said to have accumulated wealth amounting to a crore of rupees, which, after the death of Ranjit Singh, the Lahore Durbar attempted to secure by the imposition of heavy fines. Sawan Mal was murdered by a soldier under arrest for theft, who shot him on 11th September, 1844. He died a few days after. His son Mulraj succeeded, and was the last of the Sikh governors of Multan. He resigned his office to the British Resident and Sikh Durbar at Lahore, when the government was entrusted to Sardar Khan Singh Man, and Mr. Vans Agnew, C.S., was appointed political agent, with Lieutenant Anderson as his assistant. On the 19th April, 1848, two days after their arrival, they were treacherously cut down and severely wounded, when inspecting the fort in company with Mulraj. They escaped to the idgal, a strong building a mile to the north of the fort, but the next day their Sikh escort went over to the enemy, and the wounded officers were murdered.

When the murder of Mr. Vans Agnew and Lieutenant Anderson at Multan became known, a delay of some months till the cold season commenced was deemed necessary before a force could be sent to avenge the crime; but Lieutenant Edwardes, employed in the revenue settlement at Bannu, beyond the Indus, on the frontier, learning what had happened, started at once on his own responsibility, at the head of a force. He was joined by other levies, and defeated Mulraj

on 18th June, 1848, driving him into the citadel of Multan. Later on, a body of 7,000 British troops, under General Whish, was sent to besiege Multan. The force was joined by a further contingent of 5,000 men under Sher Singh, an influential Sikh Sardar. This man, who had sworn eternal fidelity to the British, went over to the enemy, and soon after the siege commenced General Whish was obliged to retire and to entrench himself. The old Sikh troops were assembling, and great commotion existed throughout the Punjab. Another campaign seemed inevitable. Sher Singh soon left Multan, his interests not coinciding precisely with those of Mulraj, and boldly marched towards Lahore.

The city was first attacked in September, 1848, but the British force was beaten back and obliged to retreat on September 16th. Reinforcements had then to be waited for during several months; a renewed attack was made on the

25th December, 1848.

Mulraj offered a resolute defence, and after severe fighting the city was taken by storm on January 2nd, 1849. But the citadel did not surrender till January 22nd, after the walls were breached and the assault was ordered, when Mulraj surrendered at discretion. He was tried and sentenced to death, but the Governor-General, on the recommendation of the judges to mercy, transported him for life. He died at Calcutta the following year. Multan has since been under British rule. There is a monument in the fort to the memory of Vans Agnew and Anderson, in the form of an obelisk.

General Whish left Lieutenant Edwardes at Multan and joined Lord Gough, who was just beginning the second Sikh

campaign.

In 1857 the native troops at Multan mutinied, and were disarmed. They, however, charged and took the guns of the European artillery, attacking the men with clubs and bedposts while at dinner. They were repulsed, pursued, taken, or destroyed by the agricultural population, who rose against them. It is noteworthy that Skinner's Horse, although almost entirely composed of Muhammadans of good birth of the Delhi territory, remained staunch to the last, and helped to suppress the military *émeute* as well as the rising of the Kharral tribes in the adjacent district of Montgomery.

The Multan division, which is under the Lieutenant-Governor of the Punjab, comprises an area of 5,880 square miles, and a population of 1,712,394 persons; it includes the western portion of the Bari *Doab* and part of the Rechna

Doab; the former lies between the Sutlej and the Chenab, and the latter across the Ravi on the north. The two rivers, the Ravi and the Beas, flowed at one time farther towards the south than they do now, before they joined the Chenab and Sutlei, and their original course can be distinctly traced. There is a high dorsal ridge running from Montgomery, forming part of the sterile region called the bar, the country through which the Ravi and Beas once flowed. Of the population of the district the Hindus form only about fifteen per cent., the Musalmans over eighty-four per cent., inhabiting 1,300 villages, with a rural population of about eighty persons to the square mile. The language spoken is known as Multani, differing considerably from Punjabi. The urban population shows a total of 88,100, of which 69,000 belong to Multan, and Shujabad and Kahrur have 6,500 and 4,800 respectively. The villages are chiefly grouped on the irrigated lands, but the population of the bar is very sparse and scattered. Numerous ruins are found throughout the district; those at Atari have been recognised by General Cunningham as the remains of the city of the Brahmans, taken by Alexander the Great during his invasion of India.

The cultivation of the land has improved and been extended since the annexation to British territory, but except where Hindu capitalists have obtained a hold on the soil, the cultivation is below the ordinary standard of the Punjab. The land is badly ploughed and seldom manured; the seed is sown broadcast and produces thin crops, far inferior to what might be expected where abundant irrigation exists. Rice, indigo, cotton, wheat, and some inferior grains are produced. Wages average from two to four annas a day for unskilled, and from six to nine annas for skilled labour. The total area of land assessed for land revenue is nearly 4,000,000 acres, of which less than one-fifth is actually under tillage; one-fifth is cultivable, but as yet unreclaimed, and three-fifths

consists of uncultivable waste.

The town of Multan is the commercial centre of the district, but Shujabad, Kahrur, and some other towns have their bazaars. The chief articles of trade are sugar, indigo, wool, and ghi. Silk and fine cotton fabrics are made at Multan, and in almost every village a coarse cotton cloth is produced for home consumption. Indigo is largely manufactured from the raw material. Beautiful coloured tiles and pottery are also made at Multan. Of the revenue six lacs are received from the land; salt, stamps, and custom duties make up the remainder.

The district is administered by a commissioner, deputy

commissioner, assistant, and two extra assistant commissioners, besides the usual judicial, medical, and other officers. Education is neglected, especially by the Muhammadans; the Hindus contribute forty-six per cent. of the children who attend schools, though they form only one-fifth of the population of the district.

Multan is the point of junction with the Lahore and Multan section of the Sindh, Punjab, and Delhi railway, opened in 1864, and the Indus Valley State railway, opened in 1878. As stated above, it has a population of about 69,000

Hindus and Musalmans.

Though the fortress has been dismantled, the city walls remain, in shape an irregular octagon. They had forty-six bastions; four gates are still standing. The circuit of Multan, including suburbs, is about three miles. The walls were built by the youngest son of Shah Jehan, who was governor for a few years. The remains of Hindu occpation are only several gigantic stone rings, called Mankas, and some fragments of statues in a temple near the Haram Darwaza; the roofless temple of Prahladpuri in the fort, and the Suraj Kund, a tank five miles from the town on the Bahawalpur road. Muhammadan remains consist of several long brick tombs of the Nao-gazas, or "nine-yarders," the giant Ghazi and Shahid, "warriors and martyrs" for the faith, who are all supposed to have been of gigantic size. There are twelve of these tombs, varying in length from ten to upwards of fifty feet, all close to one of the gates either of the fort or city. Hindus as well as Muhammadans pay them devotion, and place lights before them on Fridays. Some allege that they are Buddhist remains. The most remarkable tomb is that of Rukhn-ud-din, the grandson of Bahawal Hak, who was considered for fifty years the great saint of Multan, and died in A.D. 1214. It is known as the Rukhn-i-Alam, a fine building, fifty-one feet diameter inside, perpendicular walls forty-one feet high, supported by sloping towers at the angles. The dome is fifty-eight feet diameter and one hundred feet in height. It forms a striking object for nearly fifteen miles from the city. The exterior is ornamented with glazed tile panels and string courses and battlements. Rukhn-ud-din and about one hundred of his descendants are buried within the walls.

The Hindu temple known as *Prahladpuri* is of great antiquity, and is mentioned in the *Vedas*. It is alleged to be built on the site which was the scene of the fourth incarnation of *Nursingh*, the half-man, half-lion avatar of Vishnu, the second person in the Hindu triad.

The Hindu tradition is that a giant named Hurnakus once ruled the kingdom of Multan. Brahma promised him that he should not meet his death by god, man, or beast; neither should fate take him on the earth, in the air, in fire, or in water, by sword or bow, by night or day. Consequently he became puffed up with pride, fancied he was immortal, and directed his subjects to pay him divine worship. The giant's son, named Prahlad, who was a devout follower of Vishnu, refused to comply with his father's behests. Incensed at this disobedience, Hurnakus resolved to kill his son, and mockingly desired to know if Vishnu the omnipresent would come to save him. The son, nothing daunted, replied that his god was "Here!" at the same time striking with his hand one of the pillars of the palace. The pillar immediately opened, and revealed Vishnu with the head of a lion and the body of a man, who, seizing the impious Hurnakus, tore him to pieces. As this occurred in the evening, Brahma's promise is not considered to have been infringed. The temple, having been the scene of this incarnation, is held in the highest veneration by the followers of Vishnu, who is locally worshipped under the name of Nursingh.

About A.D. 1100 the Muhammadans erected a lofty domed tomb over the remains of a celebrated saint, Shaikh Baha-ud-din Zakiria. This tomb was built close to the temple of *Prahladpuri*. The saint's grandson, Rukhn-ud-din-i-alam, had also a great reputation in Multan and Sindh. He was buried in the fort. Shaikh Baha-ud-din's tomb is known as the Bahawal Hak, and Rukhn-ud-din's as the Rukhn-i-

alam.

The close proximity of the Bahawal Hak to the Prahladpuri temple, and the desire of the Hindus to raise the spire of the latter to the same height as the Muhammadan tomb, was the cause of serious riots in September, 1881, between the two religious sects. A large quantity of property was destroyed, and though no lives were lost, many persons were injured. The whole of the troops in cantonment were called out, and had to occupy the city until order was restored. The matter was referred to the supreme government, and the terms proposed for the settlement of the dispute were accepted by the Hindus. They have been permitted to raise the spire of their temple to a height of thirty-three feet, and have been given a piece of ground on which to sink a well of their own. The well which has hitherto been used by Muhammadans and Hindus alike, and was the cause of frequent disputes, has been given up to the exclusive use of the Muhammadans.

The Hindus of Multan are historically depicted as intolerant and turbulent, although intolerance is not generally a trait of the Hindu character in other parts of India. consequence, however, of this characteristic they have often, it is said, incurred the just resentment and chastisement of their Muhammadan rulers. Aurangzeb is said to have massacred 10,000 persons for desecration of Muhammadan mosques and shrines; and earlier Muhammadan rulers have doubtless, as traditionally alleged, been equally severe in repressing and punishing the tendency to resent and insult Muhammadan dominance and desecrate the holy places of The supremacy of the Hindus during the Sikh régime undoubtedly imbued them with fanatical and masterful hostility towards their Muhammadan neighbours, hostility in which they could then safely indulge to almost any length short of taking human life. But it is instructively noteworthy that even in the full zenith of Ranjit Singh's power, and of the local power of the orthodox and bigoted Hindu Dirvans, sanction could never be obtained to the construction of the present lofty spire of the temple, nor to its restoration to its present form; and that it remained for the tolerant and liberal British government to accord the sanction. Both Ranjit Singh and the Dirvans, however well disposed to grant the petition, never dared to risk the outburst of contending religious feeling, to which they were well aware that it would most certainly give rise.

The Hindus of Multan have prospered and grown rich under British rule, and they were labouring under the hallucination that while money could do anything, the government were likewise afraid of them, and would not forcibly repress riot and disorder. In this respect they were the unhappy victims of designing intriguers, who are now, it is to be hoped, fully convinced of the unfortunate deception by the result of their violent misconduct, as far as it affects

themselves.

Previous to the capture of Multan by the British, a large dome-roofed building stood in the centre of the fort. This building, as well as the two Muhammadan tombs, and the Hindu temple mentioned, were used by Mulraj as powder magazines. During the siege a shell pierced the dome of the Jama Masjid, and blew the whole building into the air. The other tombs and temples also suffered severely. Five hundred of the garrison were killed by this explosion, and 400,000 pounds of gunpowder and a large quantity of stores were destroyed.

After the annexation of the Punjab, both Muhammadans

and Hindus were permitted to restore their respective places

of worship.

The great heat of Multan is attributed by native tradition to the influence of saints at different periods, who have been able to bring the sun nearer to this place than to any other. The average fall of rain is only seven inches; heat and dust, therefore, are terrible plagues. A Persian couplet translated runs:

With four rare things Multan abounds— Heat, beggars, dust, and burial grounds.

This is a great centre of the Punjab trade, by means of its railway and water communications. Its port, Sher Shah, is on the Chenab, on which country boats carry produce of all sorts. The imports are cotton and other piece-goods; and sugar, cotton, indigo, and wool are exported; valued at two millions and one and a-half millions sterling respectively.

The public offices are the district court-house and treasury, commissioner's office, jail, post-office, telegraph

office, dispensary, and Dak bungalow.

The cantonment of Multan is commanded by a brigadiergeneral, and consists of one European regiment, one of native infantry, one of cavalry, and a battery of artillery.

Thirteen miles after leaving Multan city, the station of

TATIPUR

Is reached, where the bar, or desert, is fairly entered. The line of railway between Multan and Lahore runs along the Rechna and Bari Doabs, or the tracts of country lying between the Chenab and Sutlej and the Beas and the Ravi.

The Bar. Centre of the bar, as it is called in the vernacular. Excepting a little cultivation towards the cities of Lahore and Multan, and other stations on the railway, the country is quite a desert, and in some places assumes the appearance of a barren steppe sparsely clothed with a jungle of low scrubby brush, affording forage only for camels. In the rainy season there is sufficient vegetation to supply pasture for immense herds of cattle, which roam about under the charge of a few scattered families of herdsmen. The villages are very few, but everywhere are to be seen ruined mounds

of cities, towns, forts, tanks, and wells, as well as traces of the old beds of canals, showing that the country must have been densely populated at one time, as well as highly cultivated.

A curious substance, called kallar rori, is plentifully found among the ruins referred to; it is of the nature of ammonia. Just before sunrise it is seen to glisten on the ground, and is immediately swept up and spread as a top-dressing over wheat crops. It is found of great efficacy in counteracting the effect of brackish water. It crops up year after year in large quantities, and is carted away to the fields by the natives. The soil from these old ruins, when prepared in kilns, also furnishes immense quantities of saltpetre.

Sajji, an impure carbonate of soda, is also manufactured from a plant which grows spontaneously in the brackish soil of this district, called kungan-khar lana and phisak lana. The plants are dried and burnt, a liquid substance is dried off, and collected in earthen vessels after being allowed to cool

for a few days. The result is very fair alkali,

The only mineral of any value found in the district is a nodular limestone, called kankar, a calcareous concrete consisting of carbonate of lime of irregular-shaped pieces. It is generally dug out of the soil from a depth of one to six feet. The smaller particles, found in many places on the surface of the soil, are collected, placed in kilns, and burnt down as lime, forming an excellent mortar.

Kankar is the principal material used in the Punjab for road-making, from its hard nature and great binding

properties.

The formation of kankar may be constantly maintained by the following method: After digging and exhausting a deposit of the substance, the land is levelled and again cultivated. After an interval of time has elapsed, the same land will again yield kankar. The explanation given is as follows. The well water contains carbonate of soda, and as the water containing carbonate of lime percolates the alluvial soil (which contains sulphate of lime), the reaction of carbonate of soda, sulphate of lime, and clay, upon each other, results in the formation of kankar, while the sulphuric acid has attached itself to the soda, forming the efflorescence of sulphate of soda.

The district has been occupied by wild pastoral tribes from time immemorial, and their history goes back certainly as far as the time of Alexander. They belong to the great

Jat, Rajput, Kathias, Sials, Bharwanas, and Bhattis tribes. The Rajput element predominates, and has always maintained to a greater or less extent its independence. The lawless and turbulent nature of the people have been noted for centuries; robbery and cattle-lifting are recognised as honourable professions. Arrian in his history mentions the stubborn resistance made to the Macedonian troops by the Malli and Kathæans, still called Kathias, inhabiting the banks of the rivers Jhelum and Chenab and the Ravi in its lower parts and near its junction with the Chenab. The more northern district was the home of the Kathæans, and Multan the capital city of the Malli, Kot Kamalia and Harappa being their chief towns. The capital town of the Kathæans was Sangala, on the borders of the Jhang and Gujranwalla districts.

CHANNU

Railway station is 57 miles from Multan and 150 miles from Lahore.

Tulamba is situated about two miles from the left bank of the Ravi, and ten miles north-west of Channu. It is identified as one of the chief cities of the Malli, conquered by Alexander the Great during his campaign in the Punjab. The im-

portance of Tulamba is purely antiquarian. The modern village is built of brick taken from an old fortress lying one mile to the south, which is said to have been abandoned in consequence of a change in the course of the Ravi, which cut off its water supply, about the time of Mahmud Langa (1510 to 1525 A.D.) This fortress was not of great strength. Its antiquity is vouched, on the authority of General Cunningham, by the size of the bricks. which are similar to the oldest in the walls and ruins of Multan. It is said to have been also taken by Mahmud of Ghazni. Timur, though he plundered the town and massacred its inhabitants, left the citadel untouched, because its siege would have delayed his progress. General Cunningham, by whom the place was twice visited, makes the following estimate of its former size: "It consisted of an open city, protected on the south by a lofty fortress 1,000 feet square; the outer rampart is of earth 200 feet thick and 20 feet high on the outer face or fausse-braye, with a second rampart of the same height on the top of it. Both of these were originally built with large bricks, 12in. by 8in. by 21/2in. Inside the rampart there is a clear space, or ditch, 100 feet in breadth, surrounding an inner fort 400 feet square, with walls 40 feet in height; and in the middle of this there is a square

tower or castle 70 feet in height, which commands the whole place. The numerous fragments of brick lying about, and the still existing marks of the course of bricks in many places upon the outer faces of the ramparts, confirm the statement of the people that the walls were formerly faced with bricks."

The modern town contains the thana office and a branch

post-office. Population, 2,200.

Twenty miles south-west of Tulamba is the ruined fortress of Atari, once evidently a place of great strength. The site is identified with the "Great City of the Brahmans," taken by Alexander in his invasion of India. The citadel is 750 feet

Atari. square and 35 feet in height, with a central tower of 50 feet. The present town is modern and of no importance. On each side immense mounds of ruins extend for a great distance, covered with huge bricks, whose large size again attests their great antiquity. There is no tradition among the people as to the origin or history of these remains.

Twenty-six miles north-west of Tulamba and thirty-six miles south-west of Jhang town, is Shorkot. There are some very extensive ruins here, much similar to those at Schwan; the most remarkable object is a high mound of earth surrounded by a brick wall, which can be seen from a circuit of six or eight miles. Native tradition represents it to have been the capital of a Hindu Raja named Shor, who was conquered by a king from the West, considered by Sir Alexander Burnes to have been Alexander the Great.

General Cunninghan also identifies Shorkot with a town of the Malli, captured by Alexander the Great, and visited by Hwen Thsang ten centuries later; from the description of coins found in the ruins, he thinks that the town flourished under the Greek kings of Arriana and the Punjab. It is supposed to have been destroyed in the sixth century by the White Huns, and restored in the tenth by the Brahman kings of Kabul and the Punjab.

CHICHAWATNI

Railway station is 79 miles from Multan and 129 from Lahore. Fifty-six miles north-west of this station is the town of Jhang, headquarters of the district, to which a mail-cart runs daily; the population is about 9,000, nearly equally divided between Muhammadans and Hindus. The Civil station, called Maghiana, is about three miles distant, and contains about 12,600

inhabitants, making a total of 20,600. The town was founded in 1462 by a Sial chief called Mal Khan, and was for a long

period the capital of a Muhammadan principality.

At Maghiana there is a great annual gathering, of a semireligious character, at the site traditionally marked as the last resting place of Hir and Ranjha, two historic characters, whose heroic deeds and love and faith for each other form the burden of several popular ballads and stories of folk-lore. It has never occurred to these simple peasants to dispute the strict historical veracity of these legends. They are too long and too diffuse for insertion in a work of this kind. But assuredly no truer or more significant indication of popular feeling can be obtained than that depicted in such ballads as are recited and sung in different parts of this province, with the invariable result of keenly affecting the feelings of the people. Of these may be instanced the Challa of the Northern, the Jugni of the Central, the Kissra of Hir and Ranjha of the Southern Punjab, and the native lament on the untimely death of the late General Nicholson.

The district of Jhang is very wild, and chiefly inhabited by pastoral nomads, who graze their cattle on the vast bars or desert plains which form most of this tract; they live in hamlets of thatched huts, which can be removed in a few hours, and re-erected in another place. Herds of wild horses roam over the desert uplands. Ravine deer, wild pig, and

waterfowl are very plentiful.

The ruins on the rocky eminence at Sangtawala Tiba, near the Jhang and Gujranwalla boundaries, surrounded by a swamp which must have been formerly a large lake, have been identified with the ancient site of the Sakala of the Brahmans, the Sagal of Buddhism, and the Sangala of the Greek historians. was one of the first places where the Aryans stayed before moving farther south, and here they erected a fortress. In the Mahabharat the situation is described as beautiful, with silvery lakes and pleasant paths through groves of pilu. It was here that King Kusa was attacked by seven kings with large armies, who desired to carry off his lovely bride Parbhavati. King Kusa, nothing daunted, marched out on his war elephant, to meet the invaders. He then shouted with such a loud voice that the sound was heard over the whole earth, according to the legend, and the seven kings fled in mortal terror. This amusing myth is perhaps the only record of an important event. What we learn from history is more prosaic-Alexander's forces besieged the fortress, and took it by assault. When Hwen Thsang visited Sakala in A.D. 630, it contained a large Buddhist monastery and two topes, stupas; one of them was creeted by the emperor Asoka.

Jhang was ruled for centuries by the Sials, a family of Rajput origin, who settled here early in the thirteenth century. The first of the family was Rai Shankar, of Daranagar. His son Sial, who gave the name to the tribe, was converted to Muhammadism by the celebrated saint, Baba Farid-ud-din Shakarganj of Pakpattan. His descendants continued to reign until the beginning of the present century, when Ranjit Singh conquered and annexed the country. In 1847, the district, in common with others, came under British rule. Ismail Khan, the lineal representative of the Sial family, rendered at this time important services against the rebels, and was rewarded with a pension. Again in 1857, the Sial chief raised a few troops of cavalry, and served in person on the British side, for which he received a jagir, an increase of his pension, and the title of Khan Bahadur.

Chiniot, fifty-two miles from Jhang, with a population

of 10,731 souls, is a town of considerable antiquity, believed to have been founded about the same time as Lahore. Chiniot is a corruption of Chandanot, meaning Chandan's asylum or house. It was founded by a king's daughter, Chandan, who was accustomed to hunt in man's attire. While on one of her expeditions, she was so charmed with the site, hill, river, and plain, that she ordered a town to be built on the spot. Most of the houses are made of burnt brick, and the masonry is excellent. Its solid, well-built aspect, unusual in these parts, strikes a visitor more than anything else. Some small hills are scattered within the precincts of the town, with remains of old foundations and other marks of masonry, showing that they were once inhabited. It is said that during the lifetime of Rani Chandan, the river Chenab washed the sides of the western hills, on which stands the magnificent shrine of Shah Jamal. The present course of the river Chenab affords the best scenery in the district. The waters confined in the hills burst from them with tremendous roaring and hurry down in numberless eddies and whirlpools. The slopes on either side the river are covered with shady trees and small buildings, which afford a hospitable shelter from both sun and rain to travellers. The Kerana hills, twenty miles from Chiniot, afford good scenery, especially during the rainy season. Some interesting specimens of old architecture are to be seen here. Foremost among these are the mausoleum of Shah Barham, built of marble of different colours, and the

mosque of Nawab Sadullah Khan Tahim, the physicianminister at the Court of the emperor Shah Jehan. It is an extremely handsome edifice of hewn stone, obtained from the hills near Chiniot. The pillars that support the western portion of the mosque underneath the domes are singularly chaste and elegant in design. The artificers of Chiniot, masons, carpenters, wood carvers, and painters, are excellent workmen. The architect of the celebrated golden temple at Amritsar was a Chiniot mason, and Shah Jehan freely employed his fellow craftsmen in building the famous Taj, at Agra, founded in memory of the emperor's beloved wife. Among the chief exports of the town are cotton, wool, hides, and horn.

Kot Kamalia is about fourteen miles north from Chichawatni, and ten miles from the right or west bank of the Ravi. The town of Kamalia contains about 7,600 inhabitants, chiefly Kharrals and Kathias; the latter are supposed to be descendants of the Kathwans of Alexander's time. This was the first city taken by Alexander in his campaign against the Malli. Masson supposes that Kamalia was the fortress where the great Macedonian hero was wounded in storming the citadel. In revenge he put the whole of the garrison to the sword. After that event Kamalia is not mentioned in history for 1,600 years, excepting by vague and unreliable Hindu tradition. In 1798, when Shah Zaman invaded the Punjab, Muzaffar Khan, governor of Multan, attacked Kamalia and expelled the Sikhs, but finally, in 1804, it fell into the hands of Ranjit Singh. The last stirring event was its capture by the Kharral rebels in 1857, when they held the town for a week and completely sacked it. The assistant commissioner was killed in its vicinity.

There are the remains of a fortress built of large bricks and other ruins having the appearance of great antiquity.

Kot Kamalia has a considerable trade with Jhang. There are the usual public offices, thana, post-office, sarai with accommodation for Europeans, also two schools.

HARAPPA

Railway station is thirteen miles from Montgomery. A few miles from it, on the left bank of the Ravi, are the extensive ruins of the ancient city of Harappa, the circuit of which is three miles. It was evidently destroyed by violence, but in what age, by what enemy, is a question beyond modern solving. We may believe, perhaps, that Harappa was one of the towns of the Malli attacked by

Alexander, into which a great body of the Indians had fled for safety to escape the cavalry sent against them under Perdikkas. But it was probably destroyed by the Arabs, A.D. 713, under Muhammad Kasim Sakifi, who treated several cities in the Punjab in the same way, the story of which is still told among the people. There are remains of a large square building, perhaps a Buddhist monastery, but few traces are found of buildings. The ruins of Harappa were extensive enough to furnish brick ballast for about 100 miles of the railway; in this manner several of the large mounds have been entirely cleared away.

There is a tomb twenty-seven feet long, of a Muhammadan saint named Rushah, held in great veneration, who is said to have been killed in the early days of Islam. The saint's signet and two other rings are on the tomb in stone, the first weighs about ten maunds and the two others

four maunds each.

General Cunningham identifies Harappa with the Po-fato-lo of the Chinese pilgrim, who remained here for about two months to master the principles of the Sammitiyas sect. The population was then immense, and the city contained four Buddhist stupas and twelve monasteries, besides over twenty Hindu temples. No Greek coins have been found in Harappa, but thousands belonging to the Indo-Scythians and their successors.

Hindu tradition assigns the foundation of Harappa to a Raja of the same name, but the crimes of the founder, who claimed seignorial rights on every marriage, are said to have drawn down the vengeance of Heaven, and the site remained

uninhabited for several centuries.

Harappa is now a mere hamlet, and of no importance; it is the headquarters of the district thana.

MONTGOMERY,

Situated in the midst of an arid region on the central ridge of the Bari *Doab*, a small town of about 3,100 souls, has a railway station halfway between Lahore and Multan, 105 miles from each; it is an engine-changing station. It was made the centre of the district on the opening of the railway; the headquarters were previously at Gugaira, twelve miles to the north, on the river Ravi. The village of Sahiwal was selected, and the station was laid out in 1864. It takes its name after Sir Robert Montgomery, then Lieutenant-Governor of the province. There is a district court-house,

sessions-house, jail, and dispensary, a Dak bungalow, and a

sarai; also a small church.

Montgomery, although now a desert plain, was at one time a highly cultivated and densely populated district, which the ruins of many cities testify, as well as the old channels of rivers and canals now waterless. This great change is supposed to have arisen from an upheaval of the tract by an earthquake causing the rivers to forsake their old beds. The modern town was founded in the fourteenth century by Khan Kamal, a famous Kharal chieftain.

Bavanni. Bavanni, on the old bank of the Ravi, standing sixty feet above the level of the surrounding country. It was restored several centuries ago by a Muhammadan named Wali Bavanni, hence the name. That the place has great antiquity is proved by the ancient coins and curiously carved and moulded bricks found in the ruins. Close by there is a tomb of a Ghasi, thirty-two feet long, no doubt one of the original Muhammadan invaders, who fell in the attack of Bavanni. These graves, like similar ones in Multan, are called Nao-gaza or nine-yarders, and were erected generally in memory of a warrior or martyr for the faith.

At Gugaira on the Ravi, twelve miles from Montgomery, the inflated hides called dren or sandhri are prepared; they are used on the Ravi, Beas, and Sutlej as a float for crossing the rivers, and also for making considerable journeys; in the latter case four hides are used, above which a charpey is placed, the traveller sitting cross-legged on the top, while the natives floating on single skins accompany and paddle the structure across.

The following description by Mr. G. P. Paul, late engineer of Messrs. Brassey, Wythes, and Henfrey, shows the curious

process adopted in preparing these floats:

"The skin is only taken off a bullock that dies a natural death; because, if the throat were cut to kill it, the incision would interfere with getting the skin off whole, for the skin of the head is also taken off. The skinner commences by slitting open the skin from the inside of the right hind-leg, a little below the knee joint, to the root of the tail. The ankle and hoof of each of the three remaining legs is cut off and thrown away, and then the whole skin taken off from the slit in the right hind leg. Turning the skin inside out, the opening of the ears, eyes, nose, mouth and horns, and any other openings about the body, are sewn up in such a manner as to make them perfectly air-tight.

"After arranging the above-mentioned openings, the skin is turned right side out, and the hair gently scraped off, and then the ends of the two fore-legs and left hind-leg are firmly tied. Through the large opening in the right hind-leg, the skin is filled with either pounded bark of the kikar tree, or with dried leaves of the als, a tree which bears a long fruit about two feet in length and two and a-half or three inches in circumference, the inside of which is black and sweet; then, hanging the skin head down on a tree, as much water is poured into it as the bark or leaves will absorb, and for three days water must be continually added as fast as it oozes through the pores of the skin. On the fourth day the skin is emptied and allowed to dry. The slit of the right hind-leg is then closed by gathering the skin in folds into a neat knot, brought as near as possible into the part where the tail was. Through this knot an opening is made sufficient to let in a piece of wood about a quarter of an inch thick and one inch broad; then, placing a stick of this size in this opening, the knot is firmly tied and made air-tight. The length of the above-mentioned piece of wood must be seven inches over what is necessary for fitting into the entire thickness of the knot, and these seven inches project out in the same line as the three legs. This done, the end of the left hind-leg is no longer permanently closed, but a cord is attached to close the end, which may be looked upon in the light of an air valve, when through it the skin has been inflated. The dren is now ready for use. Sometimes the word masak is substituted for dren, but it is a mistake; the word masak can only be applied to the skin bags used by bhistis or water-carriers, to whom the word mashki is also applied. Throughout the Punjab, dren is the expression except when khalra is used; but this latter term may be applied to any kind or form of skin or leather receptacle, though generally it applies to leather bags for holding cereals. Khal means leather.'

PAKPATTAN ROAD

Railway station, 120 miles from Mulan, and 88 from Lahore. The town of Pakpattan is twenty-three miles from the railway station, and is built on the high bank formed by the Sufrej, which at one time flowed past its base, but is now ten miles distant. The town is old and decayed. Previous to the Mughal invasion it was called Ajudhan. It was taken by Tamerlane after conquering Multan, but spared out of respect for the memory of a celebrated saint, Baba Farid-ud-din Shakkar Ganj, who died and was

buried here in 1264. This saint is traditionally said to have possessed the miraculous property of turning earth into sugar at will, and so was named Ganj Shakkar. Baba Tarid is alleged to have been the head, if not the founder, of the Thaggs. He is one of their patron saints. Through the mystic agency of numerous Thagg bands he exercised great influence all over India, and brought about extraordinary occurrences. He is considered to have been more powerful than the emperor of Delhi. He converted the whole of the people of the Southern Punjab to Muhammadism; and is credited with having performed many wonderful miracles. In his honour a great fair is held annually, during the festival of the Muharram, at which occasionally about 50,000 persons are present. Adjoining the shrine there is a small gateway, measuring five feet by two and a-half feet, called the "Gate of Paradise," through which devotees force their passage during the afternoon and night of the fifth day of the Muharram. Those who succeed in passing during the prescribed time are assured a free passport to the abode of bliss. During the great crush to obtain this prize many fatal accidents have occurred every year, but the police now make special regulations for the safety of the immense concourse of excited fanatics.

The lineal descendants of the saint are still represented at the shrine, and enjoy a reputation for the utmost sanctity. The present head of the family is twenty-fourth in descent from Baba Farid, and enjoys a handsome jagir from the British government, in addition to the revenues of the shrine itself, which are considerable.

Pakpattan is recognised by General Cunningham as one of the towns of the tribe called by Alexander's historians and other classical writers the Sudrakæ, or Oxudrakæ, whose country extended along the banks of the Sutlej to the north

of that occupied by the Malli.

Pakpattan, or the "Ferry of the Pure," has always been a place of importance. Being the principal ferry over the Sutlej, it was here that the two great routes from India to Central Asia met, from Dera Ghazi Khan and Dera Ismael Khan, the first vid Mankhera, Shorkot, and Harappa; the second vid Multan. At this point, too, the great conquerors Mahmud and Timur and the famous traveller Ibn-Bakata crossed the Sutlej. The fort was captured by Sabuktagin (Mahmud's father) in A.D. 977, during one of his incursions into the Punjab, and again by Ibrahim Ghaznavi in A.D. 1079-80.

The population is about 6,000, consisting of Hindus, Sikhs,

and Muhammadans. Pakpattan has a considerable trade in grain and also in wool, chiefly obtained from Fazilka and Sirsa, and forwarded to Multan and Karachi. In the art of lacquering, some skill is displayed, especially in the manufacture of charpoys, toys, and ornamental articles. This work is exactly similar to that made at Haidarabad in Sindh. Coarse silks, usually of a check pattern, are also woven to some extent.

Pakpattan is watered by the Sohag canal, which leaves the Sutlej at the village of Bhaddru. After passing through Pakpattan, it disappears in the sandy desert beyond. This canal was made some time before the annexation of the Punjab by the British.

OKARA

Railway station is 128 miles from Multan, and 80 from Lahore. Sixteen miles south of Okara stands Dipalpur, on the old high bank of the Beas. In the time of Akbar and his Mughal successors, this was the chief town of the district, yielding a revenue of over thirty-two lacs. It was also an important fortified stronghold under the Pathans. Tradition says that Dipalpur was founded by one Sri Chund, concerning whose family there are some remarkable legends current. The love adventures of the Rani Kokilan and Raja Hodi are still related by the

Mirasis, or hereditary bards.

At the time of Timur's invasion Dipalpur was second only to Multan in size and importance, and was said to possess eighty-four towers, eighty-four mosques, and eighty-four wells. At present it is nearly deserted, having only one inhabited street, running between the two gates. In shape the town is a square of nearly 1,600 feet, with a projection of 500 feet square at the south-east quarter. To the south-west there is a high mound of ruins, connected with the town by a bridge of three arches, still standing. From its high and commanding position, General Cunningham is inclined to believe that popular tradition is right in affirming this hillock to be the ruins of a citadel. To the south and east there are also large mounds, doubtless the remains of suburbs. Including the fallen citadel and suburbs, Dipalpur occupies a space threequarters of a mile in length by half a mile in breadth, or two and a-half miles in circuit. But in its flourishing days the town must have been much larger, as the fields to the east are strewn with bricks right up to the banks of the Khanwa canal. This extension beyond the fortified enceinte might also be inferred from the fact that the people of Dipalpur, on Timur's invasion, sought refuge in Bhatnair, in Rajputana, which they would not have done had their own city been defensible. Dipalpur was a favourite residence of Firoz Shah Tughlak from 1351-88. This emperor built a mosque outside the city, near the Khanwa canal, the ruins of which still exist; and he also dug a canal connecting the city with the river.

Babar, after taking Lahore, marched upon and stormed Dipalpur in 1524, and in the history of his invasion it is mentioned as a large town, the sister city of Lahore. It was

rebuilt by Mirza Abdurrahim about 1599.

The complete decay of the town in modern times is probably to be attributed to the drying up of the old course of the Beas, when many of the inhabitants migrated to Haidarabad; many Khatris in Sindh and Kachh say that Dipalpur was their original home. Improvements made in the Khanwa canal, after the annexation of Sindh, have to a certain extent revived the prosperity of the town as a local trade centre. The headquarters of the tahsil, formerly at

Hugra, have been recently transferred to Dipalpur.

The most noticeable feature in the modern town is the shrine of Baba Lala Jas Roy, a saint much venerated by Khātris of the three highest classes-Khanna, Kupur, and Marotra. The male children of these classes throughout the greater part of the province are taken to the spot on or about their tenth year for the purpose of dedication to the saint. The ceremony consists in shaving the child's head, except a lock (choti) upon the top of the crown, which is considered sacred, and may never afterwards be shaved or Other classes besides those mentioned resort to the shrine with the same purpose, but only in fulfilment, generally, of a special vow; the saint being by no means universally venerated. The sacred days on which the ceremony can be performed are the Sundays in the month of Magli, portions of January and February. The attendance in course of the month averages about 11,000.

Dipalpur has no special manufactures. The public buildings are the talisil and police offices, a sarai with travellers' rooms, and a village school. The town has the reputation of being unhealthy, and goitre is very prevalent in the neigh-

bourhood.

The Khanwa canal was constructed by the Khan Khanan, one of Akbar's ministers. It leaves the Sutlej near Mamoki, and runs as far as this.

General Cunningham identifies Dipalpur with the Daidala of Ptolemy, built on the Sutlej to the south of Lahore, and

attributes its foundation to Raja Deva Pala, one of the heroes mentioned in the *Mahabharat*, but the date is lost in immemorial antiquity. The old coins which are found among the ruins in great numbers show that Dipalpur was in existence as early as the time of the Indo-Scythians.

Fazilka, sixty-two miles from Montgomery, and thirty-two from Dipalpur, is on the left bank of the Sutlej. It is a great entrepût for the produce of the Sirsa and Bikanir districts, chiefly wool and grain, which find their way by the river to Kotri, or by rail from the Okara and Montgomery stations. The town is quite modern, founded in

1844, and contains a population of about 6,900.

At Muktsar, a place of great sanctity among the Sikhs, thirty miles east of Fazilka, a great Sikh religious festival is held annually in January for three days, when an immense concourse of people attend. It is intended to commemorate a battle fought in 1705 by the Sikh Guru Har Govind, against the Delhi imperial army. There is a large sacred tank in which the pilgrims bathe, commenced by Ranjit Singh; the Maharaja of Patiala continued the work, and the British government is completing it. The festival is also the occasion for a horse and cattle fair and for general trade.

RAIWIND

Railway station is 182 miles from Multan and 26 from Lahore. Six miles from Raiwind is the village of Thamman, the headquarters of certain Bairagi fakirs. These religious mendicants wander all over India, and so time their tours that they return home for the grand festival, the Ram Thamman, held in April, to receive the offerings of their devotees. About 60,000 people attend. The fair lasts for two days only, and is held near a tank prettily situate, surrounded by shady groves of trees and some quaint temples and shrines. It is the principal fair in the district, and is attended by agriculturists for many miles around, but chiefly by the young members of the Jat community, who collect here in holiday costumes. As considerable license is permitted, this fête is not conducive to the moral welfare of the district.

Sixteen miles to the south of Raiwind station, on the north bank of the old course of the Beas, is Kasur, founded, according to Hindu tradition, by Kusa, one of the two sons of Rama, and after him named Kusawar, in the same way as Lahore was anciently called

Lahawar, after Lah, the second of the sons of Rama. As its extensive ruins testify, the place is one of great antiquity, and must have formerly contained a very large population.

The remains of twelve forts still exist. It is difficult to define the limits of the ancient city, but as the suburbs of the present town are entirely compassed by the remains of tombs and masjids and other massive buildings, it must at least have been four or five miles in circuit. General Cunningham supposes it to be the "great town" referred to by the Chinese traveller, Hwen Thsang, where he halted for a month on his way from the capital of Taki to Chinapati.

Kasur has since the fifteenth century been in the possession of a colony of Pathans, but that a Rajput race occupied it long before the earliest Muhammadan invasion is undoubted. It was the scene of frequent conflicts between the Sikhs and Muhammadans, until finally taken by the former in 1807. The remembrance of the continuous and gallant defence made by the Pathans of Kasur against the rising power and encroachments of Ranjit Singh is preserved in popular ballads.

Kasur contains 17,340 inhabitants—four-fifths of whom are Muhammadans, and the remainder Hindus and Sikhs. There is a considerable trade in tanning, and some curious leather manufactures in the shape of surahis, hukas, etc. Harness is also made to some extent.

An Assistant Commissioner is stationed here, and there are the usual public buildings for the Tahsildar, police, dispensary, etc.

FIROZPUR

Is fourteen miles south of Kasur, on the opposite side of the Sutlej, thirty-two miles from Raiwind, and seventy-nine from Ludhiana. It stands about three miles from the left bank of the Sutlej.

Firozpur cantonment has a population of 18,700, and the city about 20,600; there are two regiments and two batteries of artillery stationed here. It is the chief arsenal for Northern India, well stored with munitions of war, and therefore a place of considerable importance. The streets are wide and well paved, and a circular road follows the surrounding wall, beautifully edged by parterres of flowers and lined with the houses of the principal residents. Firozpur is a large centre of the grain traffic of the Punjab, and enjoys a flourishing trade in cotton and wool. There are also a number of cetton-presses and oil mills. Its prosperity is mainly due to the late Sir Henry Lawrence, who was the first political officer stationed here, in 1839: he induced many native traders to

settle, planted trees, laid out gardens; his energy was visible in all departments, and population rapidly increased; the deserted village had become a town of 5,000 inhabitants by 1841.

In the time of Akbar, according to the Ain-i-Akbari, the Mughal Domesday Book, the Sutlej flowed east of Firozpur, instead of west as at present; the district then formed a

portion of the Multan Subah.

There are the usual public buildings. A fine memorial church, erected to the memory of those who fell in the Sutlej campaign of 1845-46, was destroyed during the Mutiny, but has since been restored. In May, 1857, two native regiments broke into revolt and plundered and destroyed the cantonment buildings, notwithstanding the presence of a British regiment and some European artillery. The arsenal and

magazine, however, were saved.

The town of Firozpur is not very old: it was founded by the emperor Firoz Shah Tughlak, about A.D. 1360, hence its name. That it was originally a place of great size is demonstrated by the extensive ruins. The old fort, now used by the commissariat department, must at one time have been a place of considerable strength. It is an irregular building, one hundred yards long and about forty broad, formerly surrounded by a ditch ten feet wide and ten feet deep. Many years ago, before government made the great alterations necessary, it is described as picturesque, and even as very English in appearance. In November, 1838, Lord Auckland, the Governor-General of India, held a grand review at Firozpur, when the Maharaja Ranjit Singh, with his generals, was present, and witnessed the manceuvres of about 15,000 troops. This was previous to the first Afghan campaign, when the various regiments were on their march to that country. mimic warfare and display of British discipline and tactics greatly impressed the ruler of the Punjab; but our apparent superiority was lost on his successors, when they tried issue seven years later on the battlefields of Firozshah, Mudki, Aliwal, and Sobraon.

The district between Firozpur and Ludhiana, along the banks of the Sutlej, is very fertile, and yields grain in immense quantities. During the recent famine in India, thousands of tons were sent by railway to the Bombay and Madras Presidencies, as well as to Bengal, Oudh, and Rohilcand. In fact the supply seemed inexhaustible. This tract

has been named "the granary of the Punjab."

In seasons when there is little demand for grain, it is stored in large pits, about ten feet deep, lined and covered with mud plaster. Corn may be kept in this way for twenty years. When opened and exposed to the air for some time it

is found quite wholesome and fit for food.

Mudki, twenty miles south-east of Firozpur, is chiefly remarkable on account of the famous battle fought in its vicinity on the 18th December, 1845. This was the first action that took place between the Sikhs and the British. The Sikh army numbered 30,000, with forty guns, the British force about 10,000, under the Governor-General, Sir Henry Hardinge, and the Commander-in-Chief, Sir Hugh Gough; but the former were repulsed and driven from position to position, with the loss of seventeen pieces of artillery. The victory cost the British 50 officers and 850 rank-and-file killed and wounded, 500 of whom were Europeans. Many are buried in the Firozpur cemetery,

Among the slain was Sir Robert Sale, the gallant defender of Jellalabad in the first Afghan war. Sir John McCaskill, the victor of Istalif, was also shot dead while gallantly leading his division. Almost every officer attached to the Governor-General as aide-de-camp was either killed

or wounded.

Faridkot is a small Sikh state containing an area of 612 square miles, and a population of 97,000, twenty-five miles south of Firozpur. It was founded during the reign of Akbar by Bhallan, a member of the Burar Jat tribe, who had great influence with the emperor. About 1803 this state was seized by Ranjit Singh, but on the demand of the British government it was restored. During the first Sikh war the Raja of Faridkot rendered good service to the British army; and also at the time of the second Sikh war, Raja Wazir Singh exerted himself greatly in the English cause. In 1857 he guarded the ferries on the Sutlej, and seized a number of mutineers. He was suitably rewarded with large grants of lands.

Firozshah. Firozshah, fought on the 21st and 22nd December, 1845, under Sir Henry Hardinge and Sir Hugh Gough. The Sikh camp was most formidably entrenched, and it was only captured after two days' hard fighting. The British triumph was complete; but the loss of the victors was heavy—2,000 in killed and wounded. Thirty-seven officers were slain, and double that number injured. The loss of the Sikhs was computed at 8,000: seventy-three guns were captured. This battle occurred only three days'after Mudki, an engagement so hardly contested, and so exhausting to the troops engaged, that the Commander-in-Chief had

grave doubts whether to fight again so soon. The Sikh army was estimated at 50,000 men and 100 guns, while the British force only amounted to 5,000. The Governor-General, before the battle, handed his watch and star to his son's care, showing that he was determined to be victorious, or die in the struggle. Prince Waldemar of Prussia and his staff, Counts Grueben and Orioli, and Dr. Hoffmeister, were present at the battle. The latter was unfortunately killed by a grape-shot. Prince Waldemar left the field at the urgent request of the Governor-General, who was unwilling that a foreign prince should be further exposed to the risks of warfare.

Sobraon is a small village on the right or west bank of the Sutlej, near the Hariki ferry, twenty-five miles north-west of Firozpur, and near the junction of the Beas and Sutlej rivers. It was opposite this village that the celebrated battle of 10th February, 1846, was fought, under the Commander-in-Chief, Sir Hugh Gough, which brought the first Sikh war to a close, and led to the occupa-

tion of Lahore by a British force.

The British had the arduous task of attacking 30,000 Sikhs and seventy pieces of cannon, in a position covered with most formidable entrenchments-they might even be termed fortifications as compared with Firozshah-constructed by a Spanish engineer, on the left or east bank of the Sutlej, guarding the Hariki ford. The Sikh rear rested on the village of Sobraon, connected by a bridge of boats, where a large force was kept in reserve, with artillery commanding and flanking the fieldworks. The scene of the engagement was on the left bank of the Sutlej, or on the Firozpur side. The battle has been designated a grand artillery concert, as in the previous engagements the British were particularly weak, not only in number of cannon, but also in supply of ammunition for the batteries in position. Even at Sobraon, after three hours' rapid firing, the reserve ammunition was nearly exhausted. Few Indian battles have been so keenly contested. The Sikhs held their earthworks with the utmost tenacity, until cut to pieces almost to a man; very few succeeded in escaping across the river. After the Sappers had made openings in the entrenchments, the 3rd Dragoons charged, galloped over and cut down the obstinate defenders of batteries and fieldworks, and with the weight of three divisions of infantry and every available field gun, victory finally declared for the British after varying fortune throughout the fight. officer engaged writes: "The British pierced on every side and precipitated the Sikhs in masses over their bridge. Sutlej, having suddenly risen seven inches, was hardly ford-

able, and owing to one of the boats from the centre of the bridge being let loose, so entirely cutting off the passage -said to have been done by order of one of the Sikh Sardars, the late Raja Tej Singh, either with the view of preventing the victors from following, or with the design of cutting off all hopes of retreat from the Sikhs, and forcing them to fight-the enemy were driven into the stream, where they suffered a terrible carnage from the British Horse Artillery. Hundreds fell under this cannonade, and thousands were drowned in attempting the perilous passage. The awful slaughter, confusion, and dismay were such as would have excited compassion in the hearts of their generous conquerors, if the Khalsa troops had not in the earlier part of the action sufflied their gallantry by killing and barbarously mangling every wounded soldier, whom, in the vicissitudes of attack, the fortune of war left at their mercy. The river was covered with dead and dying, the mass of corpses actually proving a barrier in the middle of the stream."

Sixty-seven guns and upwards of 2,000 camel swivel guns, called Zamburahs, were captured, as well as numerous standards. The battle lasted from dawn to noon. The gallant Sir Robert Dick, who had been through the Peninsular campaign, fell in the attack on the entrenched camp.

In the battle of Sobraon, 15 European officers were killed and 101 wounded; 2,383 of all ranks were killed and wounded.

The Sikh loss was estimated at from 12,000 to 15,000.

The British army after the battle crossed the river by a bridge of boats opposite Firozpur, occupied Kasur, and marched on Lahore.

It was opposite the battlefield of Sobraon that Alexander the Great was forced to halt his victorious standards, as his troops refused to proceed farther. It may have been here also that Alexander, vexed and thwarted in his ambitious designs, wept because he had no more worlds to conquer. Whether he gave vent to his feelings or not in this way, it was in the vicinity of Sobraon that he erected the celebrated alters of victory, of which no trace now remains.

MIAN MIR.

The cantonment of Mian Mir is about a mile from the Mian Mir West railway station, and four miles from Lahore. It extends a length of about five miles, and contains extensive lines of barracks for all arms of the service. There are generally stationed here one European infantry regiment, two native infantry regiments, one native cavalry regiment,

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It is the divisional headand three batteric du

quarters; the popu Parkali (Lahore) the troops On the remova. of Mian Mir in 1851-52, owing to its unhealthiness, was chosen by Sir Charles Napier. It 1. 'v desert, ges of and has a very dreary appearance; owing with white ants and want of water, trees can on year great difficulty. Much sickness prevails ne. among the troops, and consequently Mian not considered healthy. narble

Its church is one of the handsomest in India

is largely used in the interior decorations.

first On the right hand, a little beyond this station vare seen the koss minars, or Indian mile-stones. out cylindrical pillars, tapering to the top and buil were ten feet high, placed about three miles spart xtend erected by the order of the nperor Jehan ,il from Peshawar to Delhi. A tand an adjoint tope of trees conduce to the comfort Muhammadan saint who is

and miraculous powers man, gends are extant. He lived in the mosque near the museum, at Anarkali, and requested

to be buried in the lonely jungle.

LAHOR

Though Lahore has been visited by every conqueror advancing from the North and the West, it seems to have been a place of small importance before the time of the first invader. It was the capital of the Rajputs, probably built by der of the Mewar State in Rajputana is said Lahore, hence perhaps the name of Lohar, The war State. At the time of Alexander's to have so a town ii ave been an insignificant place, for no invasion i of it is recorded by the Greek historians, distinct me. although the cedonians crossed the Ravi in its vicinity. But before the seventh century Lahore had become a great city. The famous Chinese traveller, Hwen Thsang, who passed through the Punjab in A.D. 630, refers to a great Brahmanical city, which was probably this; but he does not allude to it by name, although he mentions Jalandhar, which lies almost due east. This neglect is not easily explained; but the apparent effacement of Lahore by later historians may perhaps have been due to the desertion of the city before its occupation by Mahmud Ghazni, about A.D. 1000. It

may have been abandoned pasty, when the capital was removed * y have threatened its exposed posit Afghanistan. The mgh roahistory of 1. re its conquest by the Muhammadans, is, howe cure. It is certain that at the time of their ir seventh century, the city was in possession (at Chauhan prince of the family of Ajmir. Near of the tenth century, Sabaktagin, sultan of Ghaz led Jai Pal of Lahore, who in despair performe lindu sacrifice of Johar (or devotion), and burnt himse. death outside the walls of his capital. Shortly after, ang Pal, son of Jai Pal, was attacked at Peshawur by Mab of Ghazni; but Lahore remained untouched for think s. A second Jai Pal succeeded Anang Pal, and Mal bazni again, in A.D. 1022, marched from Kası st im. Raja, Jai Pal II., was defeated and fi ir; Hinds on ion in Lahore was destroyed, estored until til vent of the Sikhs. But for some ce. dries the Hindus thore took a very prominent and important part in the al struggle against the Muhammadans. During two ... d years, they prevented the latter from carrying their con. as beyond the Indus.

For a century after these e ents Lahore was governed by viceroys of the Charni dynasty, until Muhammad Ghori, the founder of the Ghorian dynasty, removed the capital to Delhi in A.D. 1160. The Charni princes conciliated their Hindu subjects, employing troop, of Hindu cavalry, and some of them even adopted on their coinage the titles and written

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character of the conquered race.

During the next century Langue was busy with conspiracies against the government. All through the Muhammadan rule this was the place where the "tars met to thwart the movements of the Afghans. ' han olumdered it in 1241. In 1397 it was taken by d looted: on his departure Sayyid Khizer Khan, an nd native of India, was appointed Viceroy. Afte _ahore was occasionally taken by the Ghakkars, a an hill tribe, until in 1436 it was seized by Bahlol Khan Lodi, one of the Afghan chiefs, who became powerful at the close of the Tughlak dynasty, and eventually made himself king. The grandson of this prince, Daulat Khan Lodi, who was the Afghan governor of Lahore, revolted, and invited Babar to assist him. Babar plundered the city A.D. 1524, and four days afterwards marched towards, but did not reach Delni. Daulat Khan was dissatisfied with the reward bestowed on him, and commenced to intrigue against Babar. The latter

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quieted his ally and returned to Kabul, but soon afterwards Daulat Khan renewed his intrigues. Babar easily overthrew him and marched on Delhi-defeated the Afghan army at

Panipat, and founded the Mughal empire, A.D. 1526.

The successors of Babar made Lahore a royal residence, and embellished the city with mosques, gardens, and palaces. It became populous, the suburbs extended, handsome tomb were raised, and Lahore grew famous for archit eral beauty. Before this period it does not be to ossessed any public buildings, or to have

Sor any of the attractions which distinguish of Humayun, who succeeded y aid to first of the Mughals who company of the sidest engineer of the sidest engineer

and the oldest specimen of onda Bratecture space ag,

a baradari or summer has retreat on kamran a toll-house, near the lamys across to the celebrated expansion abar resided

Lahore, and it was ne comment giou philosophical dis the le whon encouraged and able for grez y it is Jews, fix worshippers mada their data agic were treated at their data agic were alchement agic were to the front wall of the fire temples erected to the fire temples erected.

one of the fire temples erected still remaining in the vicinity of

Man Mir.

The history Lahousiidaa also abode of literary men. from the earliest period was written miles die or emperor Akbar, and the Mahabharat was man 7 ere translated into Persian; the famous resemble. N. Ahmad, author of the Tabaqat Akbari, inferior; h. k of India, died at Lahore in 1594. flight best to the Mughal government, Todar Mall, a Harman that there. Akbar enlarged the fort, and surrounde a wall. Beyond the enceinte were large bazza populated suburbs, not now existing. The mos er was Langar Khan, between the

Civil station and A.

An incident to the reign of the emperor Jel thich may be considered to have influenced the turn to rical events so late as the Mutiny

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in 1857. The eldest son of Jehangir rebelled, seized the suburbs of Lahore, and laid siege to the citadel. He was easily defeated, and 700 of his followers were impaled at the gates. Among the prisoners taken was the famous Sikh Guru, Arjan Mal (who died from the treatment he received), fourth successor of Nanak, the compiler of the Adi Granth. The Sikhs in consequence were inspired with ter hatred towards the Muhammadans, which has never forgotten. The British government turned it to exaccount at the time of the Mutiny. The shrine of his account at the time of the Mutiny. The shrine of his between the Mughal palace and the mausonijit Singh. The emperor Jehangir, who died in was buried at his own request in the garden of his to wife, I have the most beautiful ornaments of the house of marble round the roof and the garden of marble round the roof and the garden was buried in a small tomb in the Veinity; she died

The splendour of tables ocreased during the reign of Shah Jehan. Though the way of a provincial capital, the emperor occasionally lived the Here he established the arsenal of the armies sent month-western frontier, and the city lay on the imperx d to Kashmir, where he went sometimes during to ason. Handsome additions were made to the palace and Jehan, who also erected the Saman Burj, a range of anddings with octagonal towers; the largest of which contains a marbl pavilion inlaid with precious stones, called the Nandaka, 1 5 having cost nine lacs of rupees. The Takht of the Foom (an imposing building) and the Divan-i-am or 1. were also erected by Shah Jehan. The palace thus e and beautified extended 500 yards along the bank Ravi, which at that time flowed under its walls. 7 emperor adorned the front of the palage with coloure in Kashi or porcelain work. They is a de figure horses, and elephants, zodiacal signs and a man the Persian mythology; a series of representations quite out of harmony with Moslem orthodoxy. The have been set up to show contempt for Muhammadanism, they may also indicate the reverence paid by the Mughal emperors to the sun and heavenly bodies, a characteristic noticed by contemporary historians and by the Portugues missionaries, who were allowed to build a church and reside for some time in Lahore.

The material used in these designs, Kashi, properly Qashi (porcelain), is on hard cement, set to resemble mosaic. No stone was to be had for sculpture, and the object in view was to cover the red bricks used in the walls of the palace. After the reign of Shah Jehan the use of Kashi was abandoned, and the art is now lost. For awhile it took the place of the glazed tiles, a common Persian decoration universally used; nearly every mosque, tomb, or gateway built at this time contains numerous Kashi decorations. The best specimen of the work will be found on the mosque of Wazir Khan, built in A.D. 1634. He was a Punjabi, and was made governor of Lahore by Shah Jehan; in gratitude he built this mosque over the tomb of a Ghazni saint. One of the most interesting relics in Lahore is the gateway called Chauburji, once the entrance to the garden of Zebinda Begam, a learned daughter of Shah Jehan, who in this retreat on the banks of the Ravi composed a volume of a stical poems, which are still read

by the learned of the Punjab and Hindustan.

In the succeeding reign of Aurangzeb, Lahore began to lose much of its splendour, partly because the emperor but occasionally resided there. It was in this reign that the great bund along the bank of the Ravi was constructed, to keep out the encroachments of the stream; flights of steps led down to the water, and numerous Persian wheels were put up to irrigate the gardens along the river-side. But soon after the completion of the bund the river left its course and flowed a mile away: it has never returned to the former channel. The remains of the bund may still be traced at the north-east end of the fort, and near the village of Bhogowal. It was Aurangzeb who made the most imposing addition to the architecture of Lahore, and it was the last; he built the Jama Masjid, a handsome though somewhat formal building orned with four large minars, which are visible for many miles distance. The architect was Fidae Khan Khokah, who was master of ordnance to the emperor. It somewhat resembles the imperial mosque at Delhi, but is artistically inferior; there is an elegant gateway at the top of a handsome flight of steps made of abri, a variegated stone from Kabul. This mosque was turned during the occupation of Lahore by the Sikhs into a magazine, and was restored to the Muhammadans by the British twenty-five years since; but the faithful regard it as an Akildama-its honour has been soiled.

After the reign of Aurangzeb, during the time of the decline and fall of the Mughal empire, Lahore lost its grandeur, and fell into the hands of every invader from the The Sikhs almost immediately became turbulent when their persecutor died, encouraged by the dissensions in the imperial family at Delhi and the fierce struggles for power which ensued. They defeated the governor of Lahore in a pitched battle, but were shortly themselves defeated, and for twenty-five years peace was not again disturbed. At the invasion of Nadir Shah, in 1738, Lahore was saved from pillage by the surrender of the governor, who paid the conqueror twenty lacs of rupees and presented him with a number of elephants, with the result that he was allowed to retain his office. After this chief's death several encounters took place between the Sikhs and the viceroy of Lahore. In one of them, where the latter suffered defeat, a number of prisoners were executed on the north-east side of the city, at the spot where the shrine of Tara Singh, the chief martyr, was afterwards erected. It is called Shahid Ganj, or the Place of Martyrs. From this period up to the advent of Ranjit Singh as ruler at Lahore the city was constantly exposed to attacks from the various invading armies. The wealthy residents of the Guzar Langar Khana left their houses outside the walls, and retired within the circuit; many merchants went away to Amritsar, and after a time the suburban area was deserted, and the population of the city became greatly reduced.

Lahore fell into the hands of the Sikhs for the first time. in 1756. Hostilities were provoked by the desceration of the sacred Sikh temple at Amritsar in a recent invasion of the Duranis. This shameful and impolitic act excited their fanaticism and impelled them to revenge. The Sikh leader was Jassa Singh, a carpenter, who became their sovereign, and is said to have issued money inscribed: "Coined by the grace of the Khalsa." But the Sikhs had soon to give way to the Mahrattas, who, however, did not long retain their power in Hindustan. They were overthrown by Ahmad Shah, at Panipat, in 1761, and driven out of the Punjab, where they never regained a footing, though they took tribute from the Phulkian chiefs of Kaithal and Patiala till their final overthrow by the British, in 1803, at the battle of Delhi. For the last forty years of the century the Sikhs had time to recover strength. The last attack on Lahore was made by the Durani chief, Shah Zaman, who, whilst besieging the city, was obliged to return home by the intelligence of disturbances at Kabul; but he made the few remaining wealthy residents of Lahore pay him thirty lacs of rupees. When Shah Zaman retired, he granted the chiefship of Lahore to Ranjit Singh, son of Maha Singh, chief of the Sukheachakiya Misl. From A.D. 1767 to 1849 the Sikhs kept possession of